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CHRONICLE

Income Tax Ratified.—The income tax amendment is now a part of the Federal Constitution. Favorable action by the Legislatures of Delaware and Wyoming, on February 3, brought the total of States that have ratified the amendment up to thirty-seven, one more than the necessary three-fourths of the entire Union. Congress now has the constitutional power to lay a tax upon incomes, from whatever source derived, without apportionment among the States, and without regard to any census or enumeration. The leaders in the House are already at work on an income tax bill, embracing the present corporation tax as one of its features. It will be so drafted as to yield at least \$100,000,000 annually. The new amendment is the Sixteenth to the Federal Constitution. The last previous amendment adopted was in 1870, the memorable Fifteenth, which prohibits the denial or abridgment of the elective franchise on account of race, color or previous condition of servitude.

Protests from Abroad.—The new immigration bill awaits the approval or the disapproval of the President, who has gone to unusual lengths to inform himself thoroughly as to its merits and demerits. He has also had to consider protests from Germany, Italy and the Netherlands against the provision which authorizes the Secretary of Commerce and Labor to place inspectors, matrons and public health surgeons aboard immigrant ships to report to American immigration authorities upon the condition and treatment of immigrants en route. Another protest from Austria is said to be on the way, and intimations have been received that France and England will join the protest. All the protesting nations

are said to regard the provision as an infringement of their sovereignty over their ships on the high seas and impugning the faith of their officials in the execution of the immigration laws.

President Sits as Judge.—Most of the home opposition to the immigration bill was directed to the illiteracy test provision as its most objectionable feature. The President gave a public hearing to the friends and foes of the measure on February 6. "The burden is upon those who oppose this bill," said the President. "It requires a very strong showing to induce the executive to override the action of both houses of Congress." Henry Oleson, Chief Justice of the Chicago Municipal Court, representing citizens of Scandinavian descent, opposed the bill on the ground that it would draw immigrants from the cities of Europe, and not from the agricultural communities. This, he contended, would add to the congestion in the big cities of the United States. Other opponents of the measure included representatives of German-American and Jewish organizations, and of New England fraternal and charitable bodies. In favor of the bill were representatives of the Junior Order of American Mechanics, the Farmers' Education and Co-operative Society, the Central Labor Union of Boston, medical and hygienic organizations of New York, and the National Council of the Daughters of America, and others.

Mr. Wilson's First Appointment.—Joseph Patrick Tumulty, at present private secretary to Governor Wilson, will be secretary to the President after March 4, according to an announcement by the President-elect. Mr. Tumulty has been in charge of the Governor's cor-

respondence since election day, and has been throughout a close confidential adviser. He became his secretary when Mr. Wilson was elected Governor, but resigned last November to become clerk of the New Jersey State Supreme Court, a position to which he was appointed by the Governor. He is thirty-three years old, and is a son of former Assemblyman Philip Tumulty, of Jersey City. He attended St. Bridget's parochial school in that city, and later entered St. Peter's College, conducted by the Jesuits, where he received the degree of Bachelor of Arts, in 1899. Admitted to the bar in 1902, he served four consecutive terms in the House of Assembly. His record as a legislator, orator and debater won him distinction throughout the State.

Mexico.—A section of the Federal troops revolted on February 9, released Felix Diaz and General Bernardo Reyes from the prison in which they were held, and, under their leadership attacked President Madero in the National Palace. Reyes was killed in the encounter, with some two hundred others, including three American citizens. Madero is besieged in the Palace, and Diaz, with the greater part of the army at his back, is master of the city as this edition goes to press. The revolutionary leaders are said to have agreed on General Trevino as Provisional President. United States troops and war ships are in readiness on the border to protect American interests, but President Taft is averse to intervention, except as a very last resort. It is estimated that there are 4,000 Americans and about 10,000 foreigners in Mexico City.

Canada.—The Duke of Connaught said that he hopes to be in Canada again next summer. Naturally, he will return to hand over the Governor-Generalship to his successor; but it is certain that he will bring his term of office to an end. The Naval Emergency Bill, which has been so pressing since last May that the country could not be consulted on it, is dragging through Parliament. The leaders on both sides are catching colds, which confine them to their rooms in a very convenient way, so that while the newspapers give full accounts of the English Parliament and the United States Congress, the doings of the Canadian Parliament often have to be hunted down to their lurking place in an obscure corner.—James V. Welch, a great railway contractor, died lately. He was a native of Italy, and was buried by the Italo-Romano Society.—The danger to poor Italians of the so-called Banca Italiana, carried on by an irresponsible person in connection with, perhaps, a steamer agency and a grocery, has been proved once more. The Banca Bressi, in Vancouver, did a large business during December in remittances to the old people at home. Its drafts are coming back dishonored, and Bressi has disappeared with, it is said, \$100,000.—The Canadian Pacific Railway has ordered two 5,000 ton steamers for the triangular run of Victoria, Seattle and Vancouver. They will be

the finest and fastest ships for inland waters in America. The Princess Victoria and the Princess Charlotte, which they are to replace, have been famous among tourists for years.—A married couple in Quebec have just celebrated their seventieth anniversary. During the festivities a choir of 103 grandchildren and great grandchildren sang, "O Canada!"

Great Britain.—Mr. Lloyd George has fallen out again with the Prime Minister, and he and Mr. Winston Churchill are, it seems, once more allies. A short time ago Lord Haldane stated that an Education Act would be the next government measure, and that Land Reform was to be put off. Mr. Lloyd George, addressing the National Liberal Club, told them with sufficient clearness that, should he have his way, he would reverse the order. A few days later Mr. George and Mr. Churchill resigned from the Reform Club, which has on its roll every Liberal of political standing. The reason given for their action is the blackballing of Baron de Forest, but there must be reasons behind that. Baron de Forest is not so important a person as to make his rejection a political affront.—The reduction in the Liberal majority at Flint is accounted for variously. The Church of England puts it down to opposition to disestablishment, the Unionists to the favor given to Imperial Preference. Another explanation more probable than those is that Irish Catholics, the Home Rule campaign being over, voted for the Unionist as a hint to the Government that they will not have an Education Bill on the lines proposed.—The Government majority dropped to 28 on an amendment to let the Welsh Episcopal Church retain the landed property now in its hands. It may be observed that the opponents of the Welsh Church Bill feel disendowment much more keenly than disestablishment. Nevertheless the Bill passed its third reading with the usual Government majority.—The rioting of the suffragists continues, but it is probable that the hunger strike has seen its best days. The Pankhursts never took to it kindly in their own persons. Mrs. Pankhurst, after begging not to be sent to prison, made an attempt at it a few months ago. But she can hardly have carried it very far, as she was up and talking almost immediately on her release. Sylvia Pankhurst announced dramatically a few days ago that she would never serve the sentence imposed on her. Enthusiastic followers thought she was proclaiming the hunger strike. The wise knew better. Next day an "unknown person" paid the alternative fine and set her free. The same happened to Mrs. Drummond. If "unknown persons" are to pay the fines of the leaders, the rank and file will ask that the same "unknown persons" pay theirs too.

Ireland.—The result of the Derry election is but one of many indications that a considerable number of Irish Protestants are veering towards Home Rule. Within the last few months a large body of Protestant manufacturers and industrial leaders in Ulster and of landlords

in the southern provinces issued manifestoes favoring self-government and protesting against charges of religious discrimination on the part of their Catholic countrymen. A few days before the Derry election a meeting of prominent Irish Protestants convened in Dublin and passed resolutions of a similar nature. Sir Nugent Everard, the chairman, characterized the Orange tactics as a crusade of calumny, and said Protestants had really received preferential treatment from the Catholic majority. Dr. Douglas Hyde said he had long wished for such a representative assembly of Protestant Irishmen to dissociate themselves from the lurid and blood-curdling pictures that had been drawn of their plight by men whose advocacy he would gladly dispense with. He had an unshakable belief, founded on experience, in the sense of fair play, the justice, the spacious toleration, and the entire absence of bigotry on the part of his Catholic countrymen. If the old Irish race were mean, rancorous, narrow, persecuting, why had they not shown such qualities in the present or the past? The idea of penalizing anyone for politics or religion had always been repugnant to the Celt. In his twenty years' presidency of the Gaelic League he had never seen any man's opinion biased or influenced by sectarian considerations. Mr. Payne of Belfast said: "We require Home Rule not merely to give us material prosperity, but because of defects of character which have grown upon us for its lack. Our minds have been in England; we must draw them back." Several Protestant ministers attended and one of them moved a resolution condemning "the efforts made to identify Irish Protestant churches with a particular political party and its transitory interests."—Mr. Birrell has issued the text of a Bill enabling the Intermediate Board of Education to dispense with examinations in qualifying students for promotion, and to determine the fees of managers either by the results of the inspection of schools or by such inspection and the honor examinations conjointly. The Board's power to remunerate officials is extended. Mr. Birrell has also appointed a Committee of Inquiry into the Board of National Education. This is the result of a general protest against his recent apportionment of educational fees in such a way as to discriminate against the religious teaching bodies. The committee of eight contains four Catholics, including Right Rev. Dr. Kelly, Bishop of Ross. Of the others, McMurrough Kavanagh, ex-M. P. for Carlow, is considered favorable to Catholic claims.—The Bank of Ireland has declared a ten per cent. dividend, while holding a considerable balance of profit in reserve. The report indicated general prosperity, with the exception of the injury inflicted by the closing of English ports to Irish cattle.—According to a Parliamentary White Paper just published, the religious census of Ireland gives the following figures: Catholics, 3,242,670; Episcopalians, 576,611; Presbyterians, 440,525; Methodists, 62,382; all others, 68,031. This shows 1,147,549 non-Catholics, against 3,242,670 Catholics. But, while Catholics repre-

sent slightly less than 74 per cent. of the population, non-Catholics count for slightly over 60 per cent. of the magistracy, as the following figures show: 6,074 persons hold the Commission of the Peace, of whom 2,396 are Catholics and 3,656 are non-Catholics, including 2,817 Episcopalians, 638 Presbyterians, and 130 Methodists. In addition, there are eight Jews and ten cases in which the religion of the magistrate is not stated.—Births in Ireland during 1911 numbered 101,758, and nearly one-tenth of these infants died under one year of age. A movement has begun to reduce this excessive rate of infant mortality.

Rome.—The suddenness of the Young Turk *coup d'état* has added to the exasperation with which the Rome newspapers comment on the disappointment of their hopes. Italy, too, has had her experience of the Young Turk Party, and can only believe the worst of their usurpation of power. The *Tribuna* says that it is impossible to regard the rising as the supreme effort of a really national sentiment, or as deserving of any respect whatever, and asks if Europe can tolerate further disorder. Nothing, however, is yet known of any international action, and the Italian Government, naturally, can only be expected to act in concert with the other Powers, while remaining prepared for any step which the exigencies of the situation may require.

France.—M. Briand, the new Prime Minister, finds himself at the beginning of his resumed career in opposition to the Combists and Anti-Proportionalists. The situation promises trouble and the question is already being asked: "Will M. Briand last?" One of the papers invites him to imitate Henri IV by proclaiming a new Edict of Nantes in order to establish peace among Frenchmen.—It may be an indication of a new policy to be inaugurated by Briand that the Government will introduce a bill to relieve members of religious Congregations who have been left without means of support by the seizure of their property. A provision is also made to enable members of the suppressed Congregations to live in France.—The trial of the accomplices of the "auto-bandits" is exciting considerable alarm. The accused not only make no secret of their anarchistic sentiments, but glory in them. They are all well educated and well dressed.

Spain.—On February 5, Señor Calbeton y Planchon, the newly appointed Spanish Ambassador at the Vatican, presented his credentials to the Pope. The post has been vacant since 1910, when Canalejas withdrew his Government representative.—The projected International Congress of Popular Education, of bad antecedents, is, it seems, to come off in March, but after a curious fashion. This will be the fourth of its kind; that is, an essentially sectarian project, eliminating all religion from the schools

of the people, and inculcating opposition to the army. It is of French and Belgian ancestry; but the Spaniards, seeing that it was to exclude all religious teaching bodies, quickly enrolled 8,000 Congressists, in order to overwhelm the foreign and local propagandists. These latter have procured from the Minister of Public Instruction a royal decree limiting the number of Congressists to 500, and these are to be selected by an appointed committee. But the Spanish Catholics are determined to show that the Congress will not represent them, and cannot succeed.—Although its source is manifestly to be suspected, a statement, made ostensibly by a friend of those in council, was published recently in the *Radical*, according to which, the Romanones Government contemplated the wide extension of the popular vote, even so as to control the Senate; the abolition of capital punishment; greater immunity in attacking national institutions by word or writing; a limitation of religious establishments by an associations law; complete liberty of worship, which probably means liberty of propaganda; the secularization of all cemeteries; obligatory civil marriages; what are called educational reforms; and large and facile amnesty for political offences. We may add that the renewal of diplomatic relations with Rome has angered the radical press.

Germany.—A subject of national amusement was the military hoax perpetrated upon the Strassburg garrison by a non-commissioned officer named Wolter. In emulation of the cobbler of Kopenick he ordered out the troops by a faked telegram to prepare for a supposed visit from the Emperor. Eighteen thousand men were immediately called into ranks, and the entire city was hurriedly decked with flags and bunting, while vast multitudes of sightseers poured out into the parade grounds. After a delay of three hours the Military Governor, the Viceroy of Alsace-Lorraine, Prince Joachim of Prussia, and other worthies held a council of war. In answer to a telephone message sent by them to Berlin, it was ascertained that the Emperor was a thousand miles away, with no thought of visiting Strassburg. Ex-Sergeant Wolter, who was accountable for the hoax, had been dismissed from the army for defalcations, but escaped punishment on the ground of mental deficiency. He, therefore, performed this antic to give the world a demonstration of his sanity. He had telegraphed the news of the Emperor's coming to his own address, then made the necessary changes in the official telegram, and delivered it himself in the guise of a messenger boy. After assuring himself of the success of his ruse he communicated the entire story to the papers and demanded that public acknowledgement be made of his perfect sanity.—The want of confidence vote directed against the Imperial Chancellor in the Reichstag is still being hotly debated. The statement made by the Chancellor's spokesman, that the expropriation laws belong to the internal policy of Prussia, has been disapproved by lead-

ing statesmen, but the Government papers claim that the incident is of no consequence. The Centre, on the contrary, has called upon its members to prepare for a new campaign in case the Reichstag should be dissolved, which they believe is not unlikely, because of the majority opposition against the Government. The dismissal of the Chancellor, it is hoped, will soon be made necessary.—The independent American oil producers have declared before a Reichstag committee that they will be able, without difficulty, to satisfy Germany's petroleum demand, and that the intervention of the Standard Oil Company can readily be dispensed with. Their statements were followed with great attention by the committee.—The death of the former Ambassador to Washington, Dr. Theodor von Holleben, occurred February 1. His good services in bringing about amicable relations between the United States and Germany are especially emphasized at the present moment.

Austria.—The central event discussed in the Austrian press and diplomatic circles is the recent despatch of an autograph letter from the Emperor, Franz Josef, to the Czar of Russia. It reopens the communications which had been broken off between the two courts since 1909. The occasion of the message is the coming tercentennial jubilee of the House of Romanow, of which the present Czar is a descendant. The contents of the letter are not definitely known, but it is said to deal with the existing political conditions. All look upon this as an event of the highest moment, whose influence may yet be felt throughout Europe.

Balkans.—On Tuesday, February 4, the Bulgarians began a fierce bombardment of Adrianople, which was partially set on fire. The village of Chataldja was also set on fire by the Bulgarians. This place lies west of the lines of Chataldja, and is separated from the defences by some miles of morass. Scutari is reported as about to surrender to the Montenegrins. The latest advices from Constantinople report a hopeless condition of affairs, apathy among the people, chaos in the Government, bankruptcy and starvation; nor is there any hope of sending relief to Adrianople. Moreover, a demonstration was made in front of the War Office in Constantinople, to denounce the Young Turks. There is great suffering and sickness among the troops at Chataldja, and 12,000 soldiers have been withdrawn. It was reported later that 1,000 Turks have been captured in a sortie at Adrianople, and that the Bulgarian attack on Gallipoli was supported by the Greek fleet. Gallipoli is situated on the west side of the Dardanelles, and if captured will permit the Greek fleet to attack Constantinople. On February 7 the despatches announced that the Turks were badly beaten in the first fight at that place, losing 5,000 men. On the other hand, the Turks claim that they bombarded Rodosto, and drove the Bulgarians back to Bulair after burning Rodosto.

QUESTIONS OF THE DAY

The Radical Woman*

"Woman," declared Mrs. Emmeline Pankhurst, on the withdrawal of the franchise bill by the English Parliament, "have lost their touching faith in politicians, and are likely to lose their faith in the average man. Short of taking human life, we are warranted in using all the methods employed in times of war." Even Catholic girls and women are incited to participate in this campaign of destruction, and in a meeting at Hampstead Town Hall, Our Lord Himself was invoked, according to the London *Universe*, "to march before them, whip in hand, the Leader of the new flagellants, the Divine voice of a new evangel, the Gospel of violence."

American suffragists have in general expressed themselves as opposed to English militant methods. Even the Declaration of Sentiments, drawn up by the "women insurgents" of 1848 against the tyrant man, was comparatively mild and tame, much as it emphasized its fundamental grievance, that "the history of mankind is a history of repeated injuries and usurpations on the part of man towards woman, having in direct object the establishment of an absolute tyranny over her." Yet aside from this comparative restraint, a literature is daily issuing from our press which contains all the elements of discontent, unrest and revolution which are seething in the brain of the radical European woman, and turning into bitterness and gall the sweetness of her nature.

We are not concerned here with the question of woman's suffrage, which must be considered independently of such extreme manifestations in its interest, but with the more fundamental problem of woman's relation to man and of her place in the social order. Upon this subject the radical literature of our day, outside the Socialistic movement, can broadly be divided into two classes, modified undoubtedly by countless shadings and varieties. "The Advance of Woman," by Jane Johnstone Christie, is an instance of the first type.

The world, we are told, has gone wrong for milleniums past, and the reason is because man has presumed to govern it, and had usurped the place which by every right, divine and human, should belong to woman. There is no hope for humanity until woman is restored to her proper position. In the beginning it was her hand alone which ruled the family and governed the state with gentle but undisputed sway. Humanity then lived in the golden age of the matriarchate. But even at that period man's crude instinct was for the chase and the battle, and so by constant combat his brute strength was developed until by mere force he finally dominated likewise over woman.

*The Advance of Woman. By Jane Johnstone Christie. Philadelphia: Lippincott Co.

Why Women Are So. By Mary Roberts Coolidge. New York: Henry Holt & Co.

From that time dated her decline. Superior as she was, we are informed, in all the finer gifts of nature, man gradually succeeded in dragging her down to his level, and often even degraded her beneath it. The sole object henceforth assigned to her in life was to humor and to serve her master. If, therefore, to-day her reason is apparently inferior to his, it is because the right of using it had been entirely taken away from her. The less she thought the better she obeyed, and the more endurable consequently her existence became.

Thus, these writers farther assert, the present standard of morality arose as taught to woman in the Church. Whatever tended to make her attractive and subservient to man and ensured his property right in her, was declared virtuous; but whatever was deemed likely to aid her in regaining, however little of her freedom, was immodest, unwomanly and sinful. Thus a thousand shackles bound her down: man-made laws, man-made customs, and man-made religion.

The claim that Christianity has elevated woman is indignantly rejected; but woman, on the contrary, has done much to elevate Christianity. Christ indeed taught a pure creed—witness his action towards the adulterous woman!—yet in the Epistles of His Apostles this doctrine was already entirely perverted. The Reformers were no better than the Fathers and Doctors of the Church, and lacked the delicacy of the great Catholic teachers. It remains for woman, therefore, to purify Christianity of its dross. Because men feared the truth from her lips they have striven to silence her voice in the churches. But the time has come when she will speak out.

Turning to science for a confirmation of their claims, these authors find that the biological inferiority of the male to the female is evident in all natural history. Male tadpoles flourish in putrid water; but in proportion as the liquid is clearer and the food richer the percentage of females increases, until finally, under ideal conditions, no males are produced at all. Life in the beginning was only female, and even when the male did appear there was no absolute necessity for his coming. The world could well have continued without him, as it had begun without him. He was valuable, however, for securing variation and so for the production of higher types.

This argument of the presumed inferiority of the male to the female in the lower orders of life is considered of great importance, since "the Genesiac order of creation, as interpreted by Moses, is no longer tenable," and all human beings were developed through the ape from the first biological cell, of which Jane Johnstone Christie has certain information. The Bible story which deduces Eve from Adam is a biological contradiction and an insult to womankind. It is of a piece with all the rest of man-made religion. In the "Council of Macon" the question was even debated, we are informed,—supposedly upon Bebel's evidence,—whether woman had a human soul!

It would be out of place seriously to consider these statements. Discarded evolutionary theories, scientific

fables, and the unfounded conclusions of Morgan, which were resuscitated by Socialism to sustain its anti-Christian theories of the origin of man, are accepted with the credulity of a child, because favoring a pet theory, while the inspired Scriptures are treated with disdain wherever they contradict such preconceived notions. Even the favorite Socialistic doctrine of a prehistoric matriarchate is without a shred of evidence. Succession through females only, which may be admitted to have at times existed, does not, as Westermarck and others argue, prove the mother to have been the head of the family.

The Scriptures, in fine, are not concerned with the inferiority either of man or of woman, but with the question of authority to which Christ Himself and Mary submitted in the household of Nazareth. Obedience is not to be confused with mental or physical inferiority, but rests upon the will of God alone. The measure of human greatness is neither rank, nor learning, nor riches, nor authority, but only the most perfect fulfillment of this Divine Will to accomplish which was the whole mission of Christ on earth: "I come to do Thy will, O Lord!"

Like Miss Christie in America, so Miss Hamilton in England leaves man "not the shred of a veil, not the film of a halo, not a virtue, not a grace, beyond the doubtful splendor and courage of the brute, and the power to subdue and intimidate his mate." Men themselves, it must be added, have materially aided in this work and an entire literature of depreciation of all that is masculine has been developed.

We now come to a second class of writers who are not prepared to go to all these lengths. They likewise insist upon what they consider the present artificial degeneracy and deterioration of woman, as due to her man-made morality. This is suggested even by the apologetic title of the book, "Why Women Are So." Without, however, emphasizing the inferiority of mere man, they rather seek to conform themselves to him as completely as possible and everywhere to enter into his sphere of activity, not through economic pressure, but to exercise their full equality with him.

The idea of modesty as taught by the Church to-day is said to date back to primitive and semi-civilized society when woman was a marketable commodity rather than a human being, while the new liberators of the sex, hooted in the streets for their bifurcated dresses, are extolled as the martyrs of a great movement. "It is one of the ironies of social development," says Mary Roberts Coolidge, "that while ascetic religion has been a most powerful hindrance to women, the stage has become one of our strongest influences to elevate our ideals of pure beauty." The attire of the chorus girl in particular is thought to mark a new era in the progress of civilization and emancipation.

The Pauline Epistles and the teachings of Saint Peter, with their insistence upon the authority of the father over the household, are a scandal to the new woman. Perfect independence is the only condition becoming her.

Female parishioners were once taught by high but narrow-minded clergymen that "humility, obedience, charity, godliness, and above all, propriety of behavior and chastity—these were the virtues indispensable to Christian women" (p. 183); but such "conventions" must now undergo essential changes. That prudery must not be mistaken for virtue we readily admit. But it is false that under the ideal Christian system, as understood at all events within the Catholic Church, such exaggerations were the rule, or that henceforth, in the interest of health and morality, all outward distinctions between boys and girls must disappear.

The rights of husband and wife in the Sacrament of Matrimony are denied in this literature, and woman has no duty to her husband concerning the number of children she chooses to have. She will, furthermore, determine for herself what leisure she desires for public interests or business avocations and what portion of her life she is willing to devote to motherhood. Above all, she must be economically independent, that she may not again be reduced to a state of subserviency to man by relying on him for her support. Underlying the entire theory is the false, un-Christian and Socialistic supposition that the dignity of woman is compromised by the authority of the husband over the household.

The details we have instanced are but moderate in comparison with those we might quote from the vast literature upon this subject. Woman as she existed during the past centuries of Christianity is compared to the domesticated feminine animals intended only for drudgery and maternity. The thousand petty tasks of the home are dwelt upon, dissociated from love and religion. Motherhood is described without its inspiration and delights, and without those eternal hopes to which it gives birth even in the poorest hovel where Christ has sanctified the toil and sacrifice. Such literature, therefore, falling into the hands of the unexperienced girl or woman is calculated to do untold harm.

Woman's history, as understood by the feminist writers, who either reject Christianity or wish to remodel it, begins with her as a beast of burden, at the close of the golden age of the fabulous matriarchate. "From the beast of burden," writes Arthur Stringer, "she evolves into a domestic animal, and from the docile work-animal again she becomes a slave. Her era of enforced servitude, we find, again merges into an era when she is man's servant, and as time leaves her mate less and less in need of her personal labor, she finds herself transformed into something akin to the house cat—with the implied obligation, of course, that she must continuously please her master." Need we be surprised that women who credulously devour this literature should to-day afford to the world the spectacle of England's militant suffragettes?

That many of the abuses censured by feminist writers do really exist we can readily admit. Women outside the pale of Christianity have been oppressed and degraded more than words can describe. Even in Christian coun-

tries the laws in their regard have not infrequently been harsh and arbitrary. A two-fold morality, condoning the lapses of men, has too widely met with tacit recognition outside the fold of the Catholic Church. Fond and foolish parents are making of their girls mere painted dolls and fashion plates and depriving them of all sterling qualities of character, such as a truly Catholic education could bestow. But when all has been said that the new movement has to teach, the truth still remains that the Christian home and woman's place in it, according to the mind of the Church, is an ideal as far above the conception of the free, "emancipated" woman of to-day as heaven is above the earth. JOSEPH HUSSLEIN, S.J.

The Movement for Unity

Everyone taking interest in religious matters knows of the movement for unity on foot among the Protestant denominations and of the World Conference on Faith and Order proposed by the Episcopalians of this country to further it. A circular issued by the committee on the plan and scope of the conference recommends that while the preliminary arrangements are being made, Christians should dispose themselves for the work to come. For this purpose "there must be created a more general and intense desire for reunion and a warmer atmosphere of Christian love and humility." Meetings are recommended "for prayer that the way to reunion may be made plain and that we may have grace to follow it." Discussions also are to be held in these meetings, and the subjects to be discussed are indicated in the following passage:

"The first question is whether we Christians really desire reunion. Have we that deep and definite faith in the one Lord which must fill us with the desire to reunite in His one Body? What are faith and membership in Christ? Is the relation of the Christian to Christ merely individual or does it constitute membership in a body? Is that body merely a human organization, self-originating, or is it the living, continuous Body of the one Lord? Do we know whether or not the brethren, from whom we have been separated for centuries, possess any of the precious things of which we are stewards or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the Church? Has it any authority, and if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the Communion to which we severally belong?"

All this is good, as far as it goes, and must have the sympathy of every Catholic. The trend of the questions suggested is evident, and the term to which they will lead every prayerful enquirer. Such a one cannot fail to reach some concept of the Church founded by Christ. But the study should be pushed further. Having gained by God's grace the desire to be reunited with all Christians in "Christ's one Body," and determined that the Church is indeed this, no mere "human organization," but "the living, continuous Body of the one Lord," one must ask himself whether Christ can be divided by any human

defection. Can the Church bear that sublime title unless it shows forth on earth the perfect image of the immortal, indivisible Christ in heaven, its life corresponding to His life, its activity to His activity, its sanctity to His sanctity, its mission universal as His mission, its teaching infallible as His teaching? Our Lord did not play with words. When He said: "As the Father hath sent me, I also send you," He communicated His mission to the apostles or else He did nothing at all. When He made eternal life or eternal death depend upon the accepting or rejecting of the apostles' teaching, He endowed them with infallibility. When He bid them teach all nations and promised to be with them all days, He empowered them to transmit to their successors their mission and their infallible authority as He had given it to them. The actual exercise of this mission in its essential infallibility is the vital activity of the Church; take it away and the Church is dead, a dead Christ on earth and a living Christ in heaven—the thing is inconceivable. Unity demands infallibility. Infallibility ensures unity. A division of Christ's Body on earth is as impossible to-day as when the Apostles lived and taught, as impossible as the division, the destruction, the suspended animation—call it what you will—of the glorious Christ in heaven.

This is confirmed by the text of St. John which the promoters of the Conference have made their motto: "That they all may be one, as thou Father in me, and I in thee; that they may also be one in us; that the world may know that thou hast sent me." It is part of our Lord's prayer after the last supper. Hardly had He uttered the words than He set out for Gethsemane to enter into His Passion. So intimately connected with the Sacrifice of Calvary were they that, even though, by an impossibility, one could conceive our Lord's other prayers unanswered, this would be inconceivable here. The prayer is clearly and concisely expressed. There can be no mistake about it. Unity is asked, a union such as will correspond on earth to the union of the Persons of the Triune God in heaven, a supernatural union in the Holy Ghost, a visible union that can convince the world of Christ's divine mission, a union enduring as long as the world lasts, for it is to be a testimony to the world unrestricted as to time or place.

Such unity can be considered from two points of view, as it regards the Church and as it regards mankind. Considered from the first, it is prayed for absolutely and without condition. The Church is our Lord's absolute creation and is perfect in the being He gave her. The unity He prayed for belongs to her essence. It cannot be destroyed without destroying the Church. Such destruction, were it possible, would not restrict its work to earth, but would pass beyond to heaven itself. The unity of the Church is a testimony to men. All may see it. The Catholic Church is a fact unique in the world's history. Sects that cut themselves off from her waver, totter and perish. The teaching voice is dumb in their sanctuaries. They change with the times, and in time of change they hardly

know what they hold, even as regards the great fundamental truths of Christianity. Their members are divided among themselves. The Catholic Church *teaches*. She teaches the same doctrine at all times. Her children hear her voice and are united in faith and obedience. She lives always with the fullness of life, for she alone has the vital power to cast out the poison of heresy and error. No state is high enough, no learning deep enough, no influence strong enough to save the obstinate. She cuts them off with God's authority: they sink into obscurity and she goes on her way serenely. This the world sees. This unity in faith and obedience, the work of the Holy Ghost dwelling in her, is Christ's testimony to the world of His mission.

With regard to mankind at large, union with the Church touches their salvation rather than her essence; though we do not deny that the return of the nations to the Church would be the full complement of her actual and visible unity. As regards this unity our Lord's prayer was not absolute, though it was efficacious. It obtained for everyone grace sufficient, directly or indirectly, to attain to union in the Church, but the actual attaining by the individual, a means of salvation, like salvation itself, depends on his free will. Should those who are looking to the Conference for great results of unity follow up the considerations suggested by the committee on plan and scope to a logical conclusion, they will find the unity they desire, not indeed as they think at the present hour, but in the only way in which it is possible.

HENRY WOODS, S.J.

Seven Sources of Danger for Young Girls

A police captain in Kansas City who has made a close study of the conditions leading to the ruin of young girls in that city, and who has had plenty of opportunity for observation, gives the following as the principal causes of their downfall:

- Neglect of parents.
- Fake advertisements asking for female help.
- Chop suey and spaghetti restaurants.
- Public dance halls.
- Motion picture theaters.
- Massage parlors.
- Fortune tellers.

Approximately one hundred and fifty girls between the ages of fifteen and nineteen years are lost every year in life's quicksands in Kansas City. Once below a certain level, few return to respectability. In ten days eight girls were reported to him as missing. Four of them when found had crossed what is regarded as the dead line. More than one thousand women live in immoral resorts, four thousand others do not live in regular resorts. The death rate among these unfortunates is appalling, yet the number does not decrease. The captain had more than one hundred girls under nineteen in his office last year. Without exception they assigned one or more of the

above causes for their presence in a police station. I shall summarize his conclusions.

If parents, and especially the mother, of the girl just coming to the age when she desires excitement, bright lights and music, would give her the proper attention there would be little danger. But the parents take the child's word for it that she is going to a respectable dance, or other entertainment, with good company. At first the girl may be sincere, but as soon as she sees how easy it is to deceive her parents, she will go a little farther for a little more absorbing pastime and tell a little bigger falsehood to her mother. Every mother should know by personal investigation where and with whom her child spends her leisure time. Of course, a great many daughters will tell the truth because they have nothing to conceal, but the risk is too great to take anything for granted.

The parental neglect may take the other direction. It is just as harmful for parents to keep their girls too close at home as it is to be too lax. In one case the father and mother allowed their three daughters no entertainment outside the home. Under no circumstances were they permitted to go out with other young persons of their own age. The result was that all rebelled and ran away from home.

Many girls are lured by advertisements. They accept positions as housekeepers without proper investigation, on account of the attractive salaries offered. Once in one of these houses they seldom get away without damage to their character.

Young girls who are unable to get the proper sort of entertainment soon get desperate for something outside of the daily grind. Naturally they go to the public dance halls, where they meet men whose only object in the acquaintance is the downfall of the confiding girl. After the dance they visit chop suey and spaghetti restaurants, where the men buy them drinks. Because that is their only opportunity for amusement they repeat it and soon lose their ideas of self respect.

The captain had a statement from a sixteen-year old girl who came from the country two months ago. She had little money and answered an advertisement which offered a position to a young girl without experience in a massage parlor. She got the position. When her money was all gone she learned that her salary was to come from one half the money she made from men who came to the place. At the same time she learned that the sign on the door and the advertisement in the paper were the only claims the place had to a massage parlor.

All girls naturally crave plenty of entertainment, but they accept the sordid and debasing kind because nothing else is open to them. In the stores and factories they make barely enough to feed and clothe them. If there were schools where they could learn some kind of skilled work, and halls where they could have the proper kind of dances and amusements, they would willingly avoid the dangerous attractions. All the girls questioned expressed their desire for something of the kind, some place that

would enable them to lead a better life, but would not smack of reform and correction. It is that idea which prevents many girls from taking advantage of otherwise excellent institutions. The girls are proud, and because it is not their fault that they are regarded by some as only semi-respectable, they will not avail themselves of institutions that label them.

There are many other menaces for girls and women, but the seven named above are the most frequent and important. If these causes were removed few girls would leave home and there would be much less crime. The remedies hinted at would even save many who have already started on the downward path.

M. P. DOWLING, S.J.

The Latest Missing Link

I

On the 18th of December last at a crowded meeting of the Geological Society at Burlington House, London, a joint paper was read by Charles Dawson, F.S.A., F.G.S., and Arthur Smith Woodward, LL.D., F.R.S., Sec. G.S., entitled "On the Discovery of a Paleolithic Human Skull and Mandible in a Flint-bearing Gravel Overlying the Wealden (Hastings Beds), at Piltdown, Fletching (Sussex)." Four years ago Mr. Dawson discovered part of a human skull in the gravel pit at Piltdown, and somewhat later, half of a human mandible. Archaeologically the gravel is early paleolithic and geologically early pleistocene. As reported in *Science* for January 17, 1913, by Mr. A. C. Haddon, "the cranium is typically human and has a capacity of at least 1,070 cubic centimeters." Mr. Haddon concludes: "It is the nearest approach we have yet reached to a 'missing link,' for whatever may be the final verdict as to the systematic position of *Pithecanthropus erectus*, probably few will deny that *Eoanthropus Dawsoni* (so the fragments have been named), is almost if not quite as much human as simian. The recent discoveries of human remains in the Dordogne region and elsewhere are demonstrating that several races of man lived in paleolithic times, and we may confidently look forward to new finds which will throw fresh light on the evolution of man." We might ask at once how a cranium that is "typically human" may be at the same time "almost if not quite as much human as simian"?

We propose to give a brief survey of recent geological discoveries bearing on the origin of the human race, and to offer a few observations on the conclusions based on them. The subject is especially timely, as in the series of popular manuals known respectively as "The Cambridge Manuals of Science and Literature," and "The Home University Library," prehistoric man has a prominent place. And all signs point to his claiming an even greater share of the attention of the learned world within a very few years.

Modern inquiries into the antiquity of the human race

from a geological and archeological standpoint began with the discovery, in 1856, of a cranium and some other remains in the Feldhoven cave, at the entrance to a small ravine called Neanderthal, on the right bank of the river Düssel, in Rhenish Prussia. It gave rise to much controversy for many years. Virchow pronounced it a diseased human cranium. Broca held that it was normal. Huxley declared that it was human, but said it was the most ape-like skull ever discovered, and placed it below the Australian in type. In 1886 two crania and some other remains of skeletons were discovered at Spy, in the Namur district, Belgium. Since the latter year various finds of skeletons have been reported from England, Gibraltar, Croatia, France, Germany and other parts of Europe. The most remarkable and interesting of these are a lower jaw found in a deposit of sand at Mauer, near Heidelberg, in October, 1907, and several skeletons unearthed at various stations in the Dordogne district in France. The first of these latter was unearthed in 1908 by a Swiss archeologist, Herr O. Hauser, from the floor of one of the caves in the red limestone at a place called Le Moustier, on the western bank of the Vézère River, one of the tributaries of the Dordogne. Almost at the same time, in August, 1908, the Abbés J. Braysonnie, A. Braysonnie and L. Bardon brought to light a second skeleton at Chapelle-aux-Saints, a village one hundred miles to the east of Le Moustier. The third skeleton discovery was made in September, 1909, at La Ferrassie, somewhat southwest of Le Moustier. In this same year Herr Hauser dug up a fourth skeleton at Combe Capelle, about twenty miles to the south of La Ferrassie. Finally, in September, 1911, a fifth skeleton was brought to light by Dr. Henri Martin at La Quina, which is situated seventy miles to the northwest of Le Moustier. With the exception of the Combe Capelle discovery, all the remains have been recognized by archeologists as those of a single race that peopled Europe in prehistoric times. The exception in the case of the Combe Capelle skeleton will be explained presently.

Mention must be made here of the much debated remains discovered by the Dutch physician Dubois at Trinil, in Java, in the year 1891. They consist of a cranium, a left femur or thigh bone, and two molar teeth. Professor Duckworth, a well-known English authority, mentions also a third tooth and part of a lower jaw, which has never been described. Perhaps no discovery of this kind that has ever been made has given rise to greater discussion than this one at Trinil. Dr. Dubois claimed with confidence that the fragments belonged to the much-sought-for "missing link," and named them accordingly *Pithecanthropus erectus* (the upright ape-man). He assigned the deposits in which they were found to the pliocene, the most recent of the three epochs of the Tertiary period. In both conclusions, however, his desire to decide as he did influenced him more than the evidence of the bones themselves. From the standpoint of evolutionistic theory, the missing link ought to be found in the

Tertiary period. But the facts in regard to *Pithecanthropus erectus* are these: First, there is no certainty that the bones belonged to one and the same individual, for the larger ones were separated by a distance of forty-six feet; secondly, the geological period in which they were found is much more probably pleistocene than pliocene, that is to say, they belong to the quaternary, a geological period considerably more recent than evolutionists desire; thirdly, authorities are divided about as widely as they can possibly be regarding the nature of the bones themselves. There are three antagonistic points of view. Some, with Virchow, claim that they are simian in origin; others, with Keith and Lydekker, held that they are human; Dubois, Haeckel (as might be expected), Klaatsch, Duckworth and others ascribe them to an intermediate form. The upshot of all this is that it cannot be determined with certainty what they are. And yet in popular manuals and magazines they are still hailed as the "missing link." We can only agree with Father Wasmann when he says: "It is nothing short of an outrage upon truth to represent scanty remains, the origin of which is so uncertain as that of *Pithecanthropus*, as absolute proof of the descent of man from beasts, in order thus to deceive the general public."

It is extremely difficult to ascertain just what extreme evolutionists believe to be the successive stages in the development of the remains described in the preceding paragraphs; opinions are formed and rejected so often that one classification is scarcely made before it is superseded by another. However, leaving out *Pithecanthropus erectus*, which many claim to be the lowest member of the series, the prehistoric races are broadly divided into five, viz.: the Heidelberg race (*Homo Heidelbergensis*), represented by the jaw-bone found at Mauer, near Heidelberg; the Neanderthal-Spy race, represented by the remains unearthed at Neanderthal, at Spy, in the Dordogne district and in Croatia; the Magdalenian race, represented by the so-called reindeer-hunters of France; the Cuo-Magnon race, represented by about a dozen skeletons found at Cuo-Magnon and Grimaldi; lastly, the Grimaldi race, represented by two skeletons found in the caves of Grimaldi. But even this very broad classification is more than doubtful. For instance, the Heidelberg jaw might easily have belonged to a stalwart member of the Neanderthal-Spy race, "an idea," says Robert Munro in his recent large volume on paleolithic man, "suggested by the fauna associated with it, and the fact that it has not yet been conclusively proved that the gravels of Mauer are as old as the pliocene age, as was formerly supposed." Not a few authorities also classify the Cuo-Magnon race as belonging to the Magdalenian. Even the distinction between the Magdalenian and Neanderthal-Spy races is highly conjectural. The Grimaldi skeletons were found in the same cave with skeletons of the Cuo-Magnon type, and besides, disclose anatomical characters, according to Munro, "intermediate between those of the Neanderthal and Cuo-Magnon skeletons." One is consequently justi-

fied in concluding that this portion, too, of the evolutionistic ancestry of man is built upon evidence of a decidedly flimsy character.

M. J. AHERN, S.J.

Bergsonism and Its Effects

A nightmare told in charming language, enriched by picture and metaphor, is hard to criticize. The weirdness of the matter entrances the imagination, and the beauty of the language checks serious attempts at critical analysis. Now, Bergsonism is much like a well-told nightmare. It is almost as weird and inconsequent. In fact, a first reading of it leaves the impression that the author is an overworked student who crammed Kant and Schopenhauer and Spencer and Fechner and others for an examination, went to bed worn out, dreamed a dream, sat up in his sleep, wrote out the dream, and sent it through the press without revision. New-clad odds and ends of all sorts of systems of thought are scattered here and there and everywhere on Bergson's pages. The "Elan Vital" will remind students of mythology of the Egyptian proto-soul, the Iranian Zrvan, and the Hindu Tad stripped of half its glory. The part that this same "Elan," under the guise of time, plays in the world, will recall a fundamental notion of an old Greek who taught his sandaled countrymen, some five hundred years before Christ. Students of modern currents of thought will also meet familiar ideas. They will be hurried from the categories of Kant through the sensism of Schopenhauer to the panpsychism of Fechner. Of course, M. Bergson does not develop these ideas in the same way as their originators. Often he simply touches them lightly and hurries on, as if ashamed to be caught in another's harvest field. But yet, despite all this confusion and inconsequence, there are some outstanding statements on which a critic can fasten.

The first of these is that time-notion. This is a pure assumption without a shred of evidence to support it. It is worse. It is a contradiction. For first, according to Bergson, time or consciousness has been, is and will be; but yet is *always becoming*. In other words, it has had, has and will have an essence, but not a full essence. That is, it is always itself and yet never itself, but something else. As well say that man, this man, was, is and will be this man and something else at the same time. Moreover, this stream of consciousness is both material and immaterial.

Bergson insists that it is spiritual. However, it congeals, and becomes matter; it flows; it turns back on its course; in short, it has the properties of matter. Thus it is at once spiritual and material. A spirit is found that is matter. Lucretius and modern spiritists will rejoice. And strangest of all, present, past and future are practically one in this time. And the past ever grows! Comment is unnecessary. If such be the foundation of Bergsonism, what must its superstructure be? The God that it preaches is an absurdity and the preaching thereof

is a blasphemy. The Lord of heaven and earth is "a continuity of shooting out," a centre, not a thing (*sic*), from which worlds shoot out like rockets in a fireworks display. The hideousness of this can be conceived from an example analogous to one found in "Creature Evolution." A great balloon filled with an unlimited supply of gas floats aloft. It is exploding continually and ejecting gas in all directions. That action of shooting out gas is Bergson's God. Criticism would be lost here. There is a call for psychotherapy.

Man is degraded as much as God. He arises in a mist, lives in a cloud and perishes in a fog. So do all creatures. The "Elan Vital" which does not exist, flows and turns and twists and wiggles and leaps and thereby produces an all but infinite variety of creatures: swelling oceans, towering mountains, multitudinous flowers, innumerable beasts, nations of men. This "Elan Vital"—an aimless thing—chastens the lily, paints the rose, fashions God-like men, creates a mother's love, generates a father's self-sacrifice, plays at God, becomes God blindly and mayhap hopelessly; and all this, by a patent contradiction. For to effect it, consciousness *organizes matter by releasing it from physical law and inserting indetermination into it*. A homely illustration will help us to appreciate this at its true worth. The proverbial bull is loosed in the china shop. He twists and turns and bumps and leaps without plan or purpose, and the result is the exquisite jardinière and other things which ladies love. Men will sneer at this and listen to Bergson. But then a bull is only a bull, and Bergson is a philosopher.

And what a poor creature man is, in this philosophy! His soul is a poetic "little rill" from the stream of life, a vagabond thing which is apt to trickle off by night, leaving the body uninhabited. The soul is a flow, a continuity. But a flow, a continuity supposes something that flows, that is continuous. There is no motion unless something moves, no continuity save in something continuous. Hence motion and continuity are mere modifications of something else. They are accidents which cannot exist apart from their subject. Thus the human soul becomes the poorest and meanest of all things, an accident absolutely incapable of separate existence. But Bergson says it is substantial. He places its substantiality in the indivisibility of the motion. But motion is not indivisible. It is essentially divisible. And even though such an indivisibility did exist, it could not be substantial. For it would be a quality of an accident.

Man's freedom fares no better than the soul itself. The word is retained, the gift is denied, and that too by another picturesque contradiction. There is no liberty of choice. Individual acts are not free. Each act of a series is automatic, necessary, but the whole series is free. Because it is life, and life is free. Why not begin the other way? Life is essentially free. Therefore its components, individual actions, are free. That would be logical, but commonplace; and Bergson despises the commonplace. And so he formulates a wild hypothesis which

comes to this. Twenty totally blind men stand in a row. Not one individual can see, but the whole row taken as a unit, is keen of sight. Because the whole row is life, and life is vision. So much for the will. The intellect conceded by Bergson is all but useless, and the particular kind of intuition in which he places man's chief glory is a fiction.

A word now on the intuition. In discussing this, the author shifts restlessly between two views. His favorite opinion, however, reduces intuition to a vague something little better than Schopenhauer's vital feeling. It functions in a most wonderful way. By it we are able to slip out of ourselves, enter into another object, become one with it and thus know it. That is, in the pursuit of knowledge we cease to be ourselves and become the object known. We lose our essence, our personality. We sink them into other essences. We know a stone by becoming a stone; beef, by becoming beef. In the morning we are stones, at noon beef, at night—what? And how does it all happen? What effects this conversion? How do we recover our personality? Then, too, what becomes of science under such hypotheses? We profess ignorance. It is all inexplicable to us. Further discussion is unprofitable.

Bad as is Bergson's creed, its effects will be worse. The creed will die. For it is Bergson. But the evil it does will live after it. His idea of life as a thing evolving continually and working itself out, free, untrammelled, aimlessly, has been taken up enthusiastically and injected into literature, art and sociology. Marinetti, the apostle of "Futurism" in art and literature, embodied it in his recent manifesto to his disciples. The past is to be annihilated as a drag on the future; and Futurists are told to "abolish man in literature and replace him by matter, the essence of which must be reached by strokes of intuition," the glorious heritage and "characteristic gift of Latin races." Futurists are to hate libraries, museums, logic, syntax, punctuation. Man has deteriorated by their use. They have made him submissive. Moreover, "the psychology of man is to be replaced by the lyric obsession of matter, and the ugly is to be created in literature." Readers of Miss Stein's effusion in a recent number of the *Camera News* will readily admit that Futurists have accomplished the last named. May the glorious heritage of the Latin races remain where it is and not pass to other people by intermarriage or by the hypodermic syringe or lectures at a university.

The effect on art is quite deplorable. "Free life and intuition" show themselves on the canvas in broken lines, bulbed noses, bulging eyes and flapping ears, red hair, and pates all thrown together in a mass. The philosophy of all this is best summed up in Gauguin's reply to Strindberg's criticism of his "Savage Picture." "Your civilization," he retorted, "is your disease; my barbarism is my restoration to health." The rest may be inferred, and if the inference be unjust to the picture, it will not be unjust to the tendency which Bergsonism fosters. Nor have

sociologists been slow to make the most of Bergsonism. For when Sorel, the leader of the French "Syndicalists," was asked what would come out of the chaos which would result from his propaganda, he answered that Bergsonism would solve the problem. Bergson protests against such an affiliation. But he forgets that it is not necessary to ignite a fuse or throw a bomb in order to help syndicalism. It is enough to preach that out of aimless struggle and utter disorder and the blind groping of natural forces, good will come. That is the inspiration of syndicalism.

However, perhaps by some happy but unexpected chance, Bergson will do some good. He may be sounding a trumpet before the walls of the Jericho of empiricism and materialism. Bergson, perhaps, will wean men from their gross methods and grosser results by his insistence on intellect and intuition. R. H. TIERNEY, S.J.

With approving comments the *New York Times* recently quoted from a certain "portly parson's" sermon the startling assertion: "Poverty is a sister of death and a cousin of hell." In the world's code poverty of course is an unpardonable sin, but that a man who professes to preach the Gospel of Christ should hold similar views is most deplorable. According to the *Times'* expositor of Holy Scripture, "The poor you have always with you," were words meant only for those who first heard them, for a future age would see the abolition of poverty. The fact, however, that our Divine Exemplar chose for Himself a life of poverty, for years had not where to rest His head, made poor working men His Apostles, and promised His richest rewards to those who imitate His poverty best, has little weight apparently with the *Times*. In this, however, there is nothing surprising. But that a Christian minister, though a "portly" one, should teach from the pulpit the pagan doctrine on poverty is highly scandalous.

Facts are stranger than fiction and the impossible will sometimes happen. Milwaukee, which had received unsought notoriety for a certain familiar beverage long before Socialism claimed to have put it on the map, is now, according to press notices, to be made the centre of the Prohibitionist movement. Prohibitionist leaders, it is said, look upon it as their stronghold; and it is to be made the headquarters of a committee whose purpose it is to collect a million dollar fund for the next Prohibitionist campaign.

CORRESPONDENCE

Republicans in Royal Audience

MADRID, Jan. 15, 1913.

Scarcely had we recovered from the sensation caused by Señor Maura's renouncement of the leadership of his party and his quick return to political life, when another, quite as unexpected, stimulated the public curiosity. I refer to the audience accorded by the King to prominent

Republicans. Señor Maura, in his late manifesto, had denounced "the sordid cooperation of Liberals and Republicans"; while such a policy lasts, he said, I can share no responsibility with the Liberal party, either in power or in opposition. A few days later Señor Maura had a conference with the King. Of the questions treated therein nothing was known beyond the palace walls. With brief delay, the Conservatives, in a general assembly, unanimously recalled their leader. He obeyed, safeguarding, he announced, the principles he had made public. This was interpreted as a victory for Señor Maura, it being supposed that the King had given guarantees of better conduct of the party in power. Then followed the audience of the head of the Socialist-Republican combination, Don Gumersindo Azcarate, with Cajal, Cossio, and Castillejo—all men of declared anti-dynastic principles. People asked, are the Republicans converted to the monarchy, or does the King go halfway to meet them? The first view is untenable; for, a few hours before Señor Azcarate had signed the manifesto of the Socialist-Republican party to the country, in which, amidst other grave assertions, it was written that "since the general elections the party had labored in parliament, press, and public meeting, with all the energy in its power, to compass its chief purpose—the radical change of government." It was officially stated that the King desired to become acquainted personally with the views of all parties, and hence had summoned the above named Republicans. This is hardly an explanation. The political purpose must be more far-reaching. Here let me recall an incident which occurred after the return of Don Alfonso XIII from the funeral of King Edward of England. Certain Spanish papers, apparently well informed, declared that in an informal meeting of the sovereigns in London, Don Alfonso was counselled to dispense with the services of Maura and adopt in Spain a frankly liberal, progressive, and democratic policy. This was said to be the advice of the new English sovereign, supported by Emperor William of Germany, and approved by all with the sole exception of the young Portuguese King, Dom Manoel of Bragança. This would explain much of what has happened in Spain up to to-day. Nor should I omit the still uncontradicted statement of the Republican paper, *El País*, directly after the interview of Señor Azcarate with the King, namely, that the latter accepted the Republican program in its entirety, social, international, military, political, and religious.

The jubilation of the Republicans on the present attitude of the King is indescribable. All proclaim it to be exactly what I have just written, and declare Maura forever discredited. Catholics, on the contrary, alarmed and disgusted, ask themselves whether they should continue to support the actual dynasty of Spain. This is the impression not only of Jaimistas (Carlists) and *Integrists*, but also of those who are independent in politics. None have any confidence in the invited support of the radical elements; we shall simply go the way of Portugal. We have arrived at a new and critical era. What will be the end of it no one knows.

NORBERTO TORCAL.

Notes from Holland

The paternal heart of the Holy Father must have been greatly gladdened by the prompt and general compliance with which his Decree *Quam Singulari* has been met in Holland from the time it was first issued. The recent es-

tablishment of the Noble Guard of the Blessed Sacrament among the children of both sexes will no doubt cause his Holiness additional joy.

In October of last year Mgr. Callier, Bishop of Haarlem, inaugurated this society for his diocese. This zealous and energetic prelate is thereby but following up the same unrelenting efforts in behalf of the lambs of his flock that heretofore have marked his administration by the erection of many additional parochial schools and of numerous patronates for boys and girls throughout his jurisdiction. The Noble Guard of the Blessed Sacrament is an Archconfraternity instituted by Pope Pius X himself in June, 1911, in the Basilica of the Twelve Apostles. The society's main object is to foster and promote among the little ones veneration of the Blessed Sacrament and frequent Communion. A monthly reunion of the children is prescribed, which, besides consisting of special devotional exercises in honor of the Holy Eucharist, serves likewise as a careful preparation for the Sacraments of Confession and Holy Communion. The children forming the Noble Guard are to receive three times in the week and are the recipients of a suitably edited monthly magazine, *The Child of the Blessed Sacrament*. Many spiritual favors have been bestowed by the Holy Father upon the membership of this Confraternity, which is one more striking proof of his great love and fatherly care for the little ones of Christ. The advantages of this society are obvious when it is remembered that as pages at the Court of the heavenly King it will bring the little ones into the closest contact with the great friend of children, whose piety and devotion towards their Eucharistic Lord cannot fail but to react beneficially on the hearts and minds of their parents. The Noble Guard was first established in St. Bavo's Cathedral with four hundred children as a starter, and the plan is to extend it to every parish in the diocese.

The cause of Catholic education in Holland is not only steadily being maintained, but gradually expanding as to higher institutions of learning. The next step in this direction has been taken by the Catholics of Rotterdam, who are about to erect a high school for girls. The Franciscan Sisters of Heithuizen, Limburg, well and favorably known in many parts of these United States for their successful teaching methods, are to have charge of the classes. The Catholics of this great trade emporium are evidently determined to keep pace with the rapid growth of their city's international commerce.

Rotterdam, with 425,000 inhabitants, now ranks as the second greatest shipping point in continental Europe and the fourth largest seaport in the world. Over 10,000 seagoing vessels entered its harbors during the year just past. The gain of Rotterdam's trade during 1912 is represented by vessels, 787, and tonnage, 1,207,758, as compared with Hamburg's gain during the same period of vessels, 34, and tonnage, 621,000. The much talked about threat of constructing a ship canal from the Rhine at Cologne, via Emden to the North Atlantic ocean, a distance of over 200 miles, whereby the larger portion of the city's trade would be diverted to German ports, is looked upon by Rotterdam as a mere bluff, and is not stopping her plans for building more deep harbors and thus increasing her berthroom for the largest vessels afloat.

Europe in many ways is fast becoming Americanized, as may be readily seen by any one visiting the old countries, or may be gathered from a mere glance through the pages of the European daily press. The sensational features which till a few years ago were entirely absent

in public advertising are gradually becoming more and more in evidence in thorough American fashion. The habit of advertising also is increasingly being cultivated: witness the extensive scale on which the Dutch Centennial of 1913 and the various festivities connected with its celebration are being brought to public notice far and wide beyond the confines of the little country. Illuminated posters by the hundreds of thousands are to be spread broadcast throughout the neighboring countries; illustrated pamphlets, postcards and sealing stamps by the million are to herald the events in every part of the globe. The leading magazines of Europe and America will be called into requisition by special articles on the celebration, and an Economic Baedeker, descriptive of Holland exclusively, is being prepared for the press. s'Hertogenbosch is to open an Ecclesiastical Art Exhibition for the occasion, while the festivities in the Queen's residential city will be marked by an historical procession on a scale never attempted before.

Staid old Holland, home of the proverbial strait-laced burghers, like the rest of Europe, is being rapidly invaded of late by the godless ways of the modern Philistines. What seldom if ever was heard of in "free and easy going" America shocked the country last Christmas when a football match in one of the principal cities was "pulled off" in the forenoon of the great festival. The Catholic press uttered a vigorous protest, but in vain. What might be advanced as an extenuating circumstance is that although a national holiday, the religious celebration in Holland of Christmas is mostly confined to Catholics, while socially the day is not observed with the family worship obtaining in America. The Christmas tree is still an exception in Holland, and its attempted introduction is looked on with disfavor by the Catholic clergy, as a lowering of Christian ideals, as diverting the attention from and as an undesirable substitute for the Manger, the sole and all absorbing emblem of the feast. The Dutch children's national feast is St. Nicolaus', December 6th. In many of the rural districts the good old Saint on that day may be seen making his benevolent rounds, personified by an individual togged out in flowing robes, with miter and crozier, mounted on a gayly caparisoned horse, and escorted by a black page. From New Amsterdam, first New York and then gradually the entire United States have taken over the legend, though of course all semblance of the good old bishop has been utterly lost in the comical figure of our present day Santa Claus.

The ideas about sociability entertained by the Socialists in Holland were curiously illustrated by the four Socialist members of The Hague City Council, who lately accepted an invitation to dine with the Mayor, he being the official who on the opening day of the Dutch Parliament last September forbade the intended Socialist public demonstration against the established order. The comrades at large who had not been invited took offense at the conduct of their more favored fellows and a violent quarrel, threatening to disrupt the party, was the result. Eventually *Het Volk*, the leading Socialist organ, succeeded in soothing the lacerated feelings by sagely animadverting that it would have been altogether different had the four been guilty of dining with the Queen, such being considered in stronger conflict with Socialistic principles, while as to Mayors, these are often sociable and very accommodating fellows, much like the rest of us!

After mature deliberation the Government has appropriated provisionally three-quarters of a million gulden (\$300,000) to defray the expense of Holland's participation in the 1915 Panama Exhibition.

V. S.

A M E R I C A

A • CATHOLIC • REVIEW • OF • THE • WEEK

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Two Types of Catholics

To divide the human race logically and adequately into two great classes is not difficult. All mankind, for example is composed of those who fiddle and those who do not. Quite as perfect would be the division made by separating those who ride in airships from those who do not, or by placing in one category all who are fond of caviar and in the other all who consistently abstain from that delicacy. There has lately been evolved by an unknown genius another classification of the human race that is, beyond all cavil, not only thoroughly adequate, but which throws besides such a flood of light on the conduct of life that Epictetus himself might well have been the author of the epigram.

"The human race," observes this nameless sage, "is composed of two great classes of men: Those with a real back-bone and those who have instead merely a wish-bone." Admirably expressed! And how true! But how few, alas! are those who form the first class, the genuine vertebrates of our species, men of principle and resolution, doers of the word, the Bassanios of the world, the Loyolas of sainthood. With those on the other hand whom this wit's analysis places in the second class the world is but too well furnished. Their spines are wish-bones, they are lotus-eaters, Hamlets of real life, hearers only of the word. They remind us of the grammarian's periphrastic conjugation, for they are always "about to act" *acturi sunt*.

In Catholic circles, too, both types of men are of course proportionately represented. There are the stanch and fearless children of the Church, for instance, who firmly refuse to conform in conduct or opinions to the lax moral standards of the day. But there are Catholics of another kind who "would like to" live up faithfully to the teachings of their Mother, but it is "really so hard to do so nowadays; they have not the courage." While the

vertebrate Catholic shows his appreciation of his Faith by sending his boys and girls to Catholic schools and colleges, the wish-bone Catholic "would like to" do the same, but the imaginary social or commercial advantages of the opposite course make him falter; while the vertebrate Catholic chooses as the wife of his bosom and the mother of his children a woman of his own Faith, the wish-bone Catholic "would like to" do so, were not "other considerations of higher importance nowadays"; while the vertebrate Catholic is careful about the character of the plays he sees and the nature of the dances he shares in, the wish-bone Catholic "would like" indeed to be stricter in these matters, but then "everybody goes" and "they are all dancing them"; and while the vertebrate Catholic selects his reading with discrimination and keeps well informed on the Church's attitude toward questions of the day, the wish-bone Catholic "would like to" do some serious reading, and "would like to" understand his religion better, but he really cannot resist the allurements of the last "best seller" and the cheap magazine.

Wish-bone Catholics of the kind thus described have always been numerous, of course, in the Church, for her children, it must be remembered, are also children of Adam, but is there not reason to fear that in our day the type is growing altogether too abundant? However, they are an easily influenced race, these wish-bone Catholics, and perhaps if the vertebrate variety would be even more fearless and aggressive than they are their example would stiffen the spine of many of our wish-bone Catholics. Who knows?

Misleading "Statistics"

A most unfair conclusion, based on apparently reliable statistics, is the one recently published by Dr. H. K. Carroll in the New York *Christian Advocate*. Dr. Carroll, who was Government Statistician in 1890, and who since then has published Church statistics each year, was minded to prove the ineffectiveness of the so-called Men and Religion Movement of last year. Those at the head of that "awakening" intended, it will be recalled, to increase Church membership in this country by a total of 300,000 Christians over the normal increase due to the growth in population. Dr. Carroll finds, however, that their expectation was vain; a decrease has taken place instead of the promised increase. His figures show that the total increase for all Churches for 1912 was 579,852, which represents a falling off from the figures of 1911 of 15,486.

The Men and Religion Movement folks may do as they please concerning the worthy Doctor's report. Whether or not their "publicity campaign" for Church and Religion was more effective than such enterprises ordinarily prove to be scarcely touches Catholics. With one detail of Dr. Carroll's report we are, however, deeply concerned. He states the number of Roman Catholics in the United States in 1912 to be 12,907,000, and he explains "that he

followed the Government census rule in deducting 15 per cent. from Roman Catholic statistics, which were based on population, and *included children not confirmed and therefore not communicants*. He did this to equalize in some measure the differences between Roman Catholic and Protestant methods of computing church membership."

The Doctor's "explanation" to a Catholic is a ridiculous one. We confess we were never able to understand by what mental process the good man convinced himself of the fairness of this 15 per cent. reduction. To be sure, when in charge of the Religious Census Bureau of the Eleventh Census, in 1890, he invented the "equalizing" term "communicants," and thus justified his course in shaving off at least 15 per cent. of the correct total of the Catholic population. But a new discipline—thanks to the zeal of Pius X, Pope of the Blessed Sacrament, as he is lovingly termed—has come to prevail in America as in the Universal Church, and children even of seven years or less are "communicants" among us, though not "confirmed." Why does not Dr. Carroll use the judgment of a good statistician and inform himself thoroughly regarding the subject matter of his work? He surely knows how easy it is for a careless collector of statistics to issue false and very misleading statements.

Briand's Return to Reason

The amazing political change in France announced in the press despatches, which inform us that a movement is on foot to pave the way to a recall of the religious orders, reminds one of Napoleon's re-establishment of religion in France after the French Revolution. Briand was the man who drew up the Bill to expel the Congregations, and now he proposes to repair the ruin of which he was perhaps the unwilling instrument. Any sensible man might have foreseen that political and moral anarchy must follow close on the expulsion of the only power that could hold anarchy in check; but now even the most rancorous enemies of religion are beginning to open their eyes. Without referring to the greater disasters that have swept over that once glorious country in the moral order, it will be sufficient to glance at the most recent account of the shameful educational conditions which now disgrace a country whose people have always been conspicuous for their unusual mental gifts. The Government has had control of the schools for an entire generation, but the London *Times* of January 22 reports that in the examination of last year's contingent of men enrolled in the French army it was found that out of 222,068 men, there were 50,800 whose education was so faulty that they were ordered to attend the military schools, and 7,859 of these men could neither read nor write.

All that the young soldier has to answer is simple questions in elementary history, geography and arithmetic. Thus, after thirty years of free education in France,

nearly a quarter of the young men of the military contingent have at the age of 22 to be sent back to school to learn what is being taught to children 12 years of age.

It would have been interesting to know what those 50,000 young men and other thousands already in the army know about Almighty God and the laws of morality and decency. As they were educated in lay schools, where religion was not only under a ban but was hated and reviled, and as they have not even the aid of chaplains in the army to help them to know what is most essential in human life, their ignorance in such matters must be appalling. Anarchy in the army is easily explained after such a schooling. No wonder Briand sees the need of recalling religious teachers to save his wronged and outraged country.

"I Am the Public"

Ernest Hello, in an admirable little essay on "The Press," asks every reader of to-day's literature to say to himself in all seriousness:

"I am the public. I am invested with formidable powers. Among all the books and newspapers offered to me, I choose. My choice is a judgment, a final judgment. Writers have to appear before a tribunal from which there is no appeal, and that tribunal is no other than I myself. Such and such a man who lives hundreds of miles away and whom I do not even know, is about to receive a sentence of life or death at the hands of the Press, and it is I who must pronounce the one or the other. For it is I who choose whether bread or poison shall circulate in the world. It is I who have power to give a certain writer authority, encouragement, energy, eloquence, the courage to speak out difficult truths, and it is I who have the power to deprive him of all these things. More than that, my powers extend farther still. Not only do I choose what shall be the nourishment of the present generation, but I choose that of the future."

In other words, the books, magazines, periodicals and papers that the public buys is of course the kind that will be printed, for the supply follows the demand. The public, moreover, as M. Hello well says, is you and I.

Now, if every Catholic in our land were promptly and for good to cease buying sensational newspapers, cheap magazines and worthless, or worse than worthless, novels, would there not ensue such a sudden falling off in the receipts of publishers that a searching inquiry would at once be set on foot to learn the cause? Moreover, when the reasons for the decreased circulation were learned would there not be an improvement soon in the character of the popular Press?

Then suppose that all our Catholic families should subscribe for a Catholic weekly or two, and encourage the production and publication of good Catholic books by buying them. Periodicals that have a wide circulation can afford to improve continually, and a practical recognition of the literary ability of our Catholic authors would encourage them to do even better work. To make these

books and authors known is largely the duty of the Catholic periodical. Fair and adequate notices, with generous praise and commendation when they are deserved, should be given all works sent by the publishers for review. Thus will readers be assisted to select what is best in Catholic literature, and the formation of a correct taste will be promoted.

But besides buying and reading these periodicals himself, the zealous Catholic should bring them to the knowledge of others. "Just as truly as material bread forms flesh and blood, so in this country of ours the Press forms mind and soul." Much of this output of publishers, however, instead of being food, is poison. Therefore an antidote is needed, and an effective one will be found in a well-edited Catholic weekly. Then let each Catholic feel that in this matter in particular he is his brother's keeper, and see that his coreligionists are taught the value of the antidote they have ready at hand in our Catholic periodical literature.

The Weakness of Anglicanism

The English university boat race takes place yearly towards the end of March. It is to be rowed this year during Holy Week, and some of the Anglican clergy of the parishes along the course are protesting. Three years ago under similar circumstances remonstrances came not from clergymen only, but also from a bishop. But the young undergraduate in charge of the affair was immovable. Another MacMahon on the Malakof, he flung back the proud reply: "*J'y suis: j'y reste.*" Will the undergraduate manager be more amenable this year? Considering that Good Friday is for the English people at large one of its merriest festivals, one does not see why Church of England clergymen should object to a boat race during Holy Week. They may pretend to find a peculiar scandal in this, that the crews represent the ancient Christian universities, Oxford and Cambridge. But, whatever these were in the past, they are hardly Christian now. Their latest act to destroy their Christian character is the opening of the divinity degrees so wide that they are ready to grant the doctorate to one presenting a thesis attacking the Divinity of Christ, provided it be up to academic standards. One thread alone connects them still with their Christian past, a slender one. They will not make the Unitarian, the Moslem, the Buddhist, a doctor in *Sacred Theology*.

Probably there is no religious body with less hold on its members than the Church of England, with its colonial offshoots. In proof of this we called attention lately to the constant and unfruitful begging in England by colonial bishops for money to support their projects on behalf of the English abroad, quite able to pay for what they really value. We have just come across other examples. St. James parish, Vancouver, British Columbia, wants to build a new church. The cost is to be moderate enough, forty or fifty thousand dollars. Yet the rector

and church wardens straightway appeal to England for funds. Vancouver is a rich city of nearly 150,000 souls. It has money in abundance for theatres, races, sports and commercial enterprises reaching over the border into the United States. It has handsome churches too. But of all the religious bodies, the Episcopalians alone cannot build their own. Again, the Episcopalians are trying to organize a mission to the railway construction camps, and want a few thousand dollars. The railway companies, lavish of kind words, button up their pockets. The laity have no money to spare for the work, and so the appeal goes to England. Can it be that, as those on the ground understand how inefficacious such Episcopalian missions are, it is necessary to go to others untaught by experience?

The Bland Mr. Berger

Speaking before the New York City Club, Mr. Berger attributed his defeat in the recent elections to the Catholic Church, which he believed would gradually come to see the errors of its way. "The trouble is," he continued, "that the policy of the Church is fixed abroad, where the Socialistic movement is an anti-clerical movement because the Church and State are one. The Pope, disliking the foreign Socialists because they say atrocious things about the Church, condemns all Socialists as equally and indefensibly bad." What sweet simplicity! A Carnegie library, as Mr. Berger knows sufficiently well, would hardly be large enough to hold in print all the attacks made upon the Church by American Socialists. But we need not go beyond the statements that have appeared under Mr. Berger's own name and in Mr. Berger's own press. "It is characteristic of the Roman Church," he wrote August 12, 1911, "that it keeps the masses in ignorance and bigotry and thus in submission to the ruling class" (*Social-Democratic Herald*). But we need not even go back so far. In the very speech to which we make reference above he reiterated the old calumny, which certainly would be true if constant repetition on his part could make it so, that "the Catholic Church is the closest friend capital has to-day" (*New York Times*, Feb. 2, 1913). To this combination he is accustomed to add the gambling rings and other evils still more detestable. His attacks upon the Papal Delegate are only of yesterday, and nothing has been left untried by him that might defame the Church, which he hates with a truly Socialistic hatred. We need not go abroad to learn the spirit of the Socialist movement. It is essentially the same in every country, anti-Christian and, above all, anti-Catholic.

The new Chinese Republic has not yet found a solution of its financial problems. \$25,000,000, or one-half the Birch Crisp loan has been cancelled, and the negotiations for another six-Power loan of \$125,000,000 were all but completed, when both M. de Conty, the French Minister, and the Russian representative, refused at the

last minute to sign the documents. M. de Conty insisted that a Frenchman be one of those supervising the collection of the salt tax, which was to secure the loan.

LITERATURE

Come Rack, Come Rope. By ROBERT HUGH BENSON. New York: P. J. Kenedy & Sons; Dodd, Mead & Co. \$1.35.

The dauntless cry, taken from Blessed Campion's speech after torture: "Come Rack, Come Rope," is felicitously adopted as the title of the story. It brings us back to the England of Elizabeth and leads us to Derbyshire in the years of 1579-1588. They were years of stress and storm, when a queen's life was shorn away by the axe at Fotheringay; when Spenser had published his "Shepherd's Calendar"; when Marlowe with his "Tamburlaine" had prepared the way for the Shakespearean drama; when the gallows at Tyburn was red with the blood of the stalwart soldiers of the cross; when Howard and Drake and the elements scattered the Spanish Armada.

In "Come Rack, Come Rope" Monsignor Benson is first of all a story-teller. He himself is afraid that some may find his romance sensational, but life was sensational in Derbyshire in those days. We would not have the book otherwise. He has the strange power of sending electric currents through the reader's veins, and this, with a word dropped inadvertently, a suggestion, a casual hint. With a minimum of labor, he can produce a maximum of result. Before you know it, the climax is upon you, sending a lump to your throat and filling your eyes with moisture.

Mindful of his own purpose to tell us a story, Monsignor Benson wisely disentangles plot and incident from all controversy and from all the burning politico-religious issues of the days of Elizabeth.

A lesson is borne to us from the pages of "Come Rack, Come Rope." The very spirit of romance and chivalry breathes in the words and dull is the reader's heart, if he does not catch something of the lesson of fidelity to faith and duty so simply, yet so powerfully, instilled. A touching picture has been given us by the author of the trials and hardships of English Catholics. We think it will appeal to his Protestant countrymen and give them another idea of those slandered sufferers. The gallantry of these hunted and outlawed Catholics, priest, squire, noble lady, stable boy and kitchen maid, their loyalty to the Old Religion must react upon the reader. The gifted writer while remembering the story-teller's canons and by-laws could not forget that he was a priest, and unconsciously out of the abundance of the heart the mouth has spoken. He has written a simple, touching, original, well-planned story. The incidents are well grooved together, the outcome natural and inevitable. The tale is told calmly and leisurely, with no attempt at mystery. The characters are true to life and not over idealized. The style reaches a higher level of workmanship than in some of the author's books.

Critics will look for faults and, of course, will find them. The writer of historical romance especially, finds it difficult to paint a picture which in all its tints and colors, in all its lights and shadows, will meet with universal approval. The general excellence of the work, however, no one will question.

Many learn their history from the drama and the historical novel. Walter Scott's "Waverley," "Old Mortality" and "Rob Roy" have taught thousands all that they know of Scotch history. The first Duke of Marlborough, the victor of Blenheim, acknowledged that he picked up all that he possessed of his country's history from Shakespeare's plays. With his great gifts of head and heart, his thorough knowledge from the inside of certain periods of English national life and certain phases of the Protestant mind, Monsignor Benson, if he completes his series,

can render great service to the Catholic Church. He can summon up a truer vision of a past, misrepresented age, remove misunderstanding and error, present in a truer light personages whose very names excite suspicions in the modern mind. He has a noble task awaiting him; he is equal to it.

JOHN C. REVILLE, S.J.

Poor, Dear Margaret Kirby and Other Stories. By KATHLEEN NORRIS. New York: The Macmillan Co. \$1.30.

Here are gathered eighteen short stories the author has contributed to the magazines. The tales like "Bridging the Years," and "Poor, Dear Margaret Kirby," which sound the same note as Mrs. Norris' "Mother," are the best in the book. To many Catholic readers the Costello family will seem very true to life. We have certainly met Mrs. Frank Costello, her easy-going husband, Teresa, Alanna and Frank X., Jr. That bishop, however, is too confiding to be a watchful shepherd, and the ethical and liturgical doctrine of the two Costello stories must not be taken seriously. "Shiftless Susanna" is a very amiable and amusing character, "The Tide-Marsh" is a well-told story, and other tales in the volume were shrewdly written to prove the author's thesis that those who wed for love, keep their tastes simple, and raise a family of children will find happiness in marriage.

Life, Science and Art. Being Leaves from ERNEST HELLO, Translated from the French by E. M. WALKER. New York: Benziger Bros. \$.50.

This little book, the latest of the attractive "Angelus Series," is made up of thirty-one selections from the writings of a French critic who seemed to be quite forgotten after his death in 1885, but who is now being widely read in France. For Ernest Hello besides being a staunch Catholic, and a discerning critic, was a consummate stylist, so his literary countrymen are eagerly studying the works of one who never wrote without expressing his very self. "A man should live in accordance with Truth, think as he lives, and write as he thinks." This is just what Ernest Hello did. Even in the child of four an uncompromising love of truth appeared. For on discovering one day that Mme. Hello only pretended to be frightened when her son played at being a tiger, he reproached her with the words: "But how could you deceive me—a little boy like me?" Among the best papers in this book is that on "Intellectual Charity." "Written speech," the author observes, "may be a great charity, and its diffusion, whenever it is true and beautiful, is one of the acts of charity most suited to our times." The chapters on "The World," "The Mediocre Man," "The Press," "Appearance and Reality" and many others too, are so full of striking and apposite reflections that the editorial judgment shown by E. M. Walker in making these selections deserves warm praise.

"Vocations" (Women). Conditions of Admission, etc., into the Convents, Congregations, Societies, Religious Institutes, etc., According to Authentic Information and the Latest Regulations. By Rev. H. Hohn, D.D., L.C.L. London: R. & T. Washbourne, Ltd., New York, Benziger Bros. \$1.75.

"Vocations" (Men), the first volume of this useful work appeared two years ago. The quantity of concise information Dr. Hohn then supplied about the orders and congregations of monks, friars, regular clerks, and brothers, he now furnishes regarding nuns' and sisters' institutes. The compiler's arrangement of his matter is clear and systematic.

Taking alphabetically all the women's religious institutes that exist in the Church to-day, he places under captions like "Object of the Order," "Health and Respective Qualifications," "Pecuniary Means Required for Admission," "Time of Novitiate, Clothing and Profession," "Future Employment," etc., all the information about the various congregations that we could

reasonably expect a hand-book to give. As the form or color of a particular habit may in times past have possibly assisted a young lady or two in deciding what order to enter, the sapient author describes with considerable detail, the religious garb of various nuns and sisters. He also gives the address of each mother house, enumerates the chief foundations in Europe of the different congregations and supplies in foot-notes a short account of the origin of every institute mentioned.

It is worthy of note that, out of some 140 congregations Dr. Hohn describes, fully half were started in France, including, however, the "lost provinces"—and as many as 55 were founded there since the Revolution of 1789. Belonging to nearly every race on earth, there are now thousands of devoted religious, richly profiting by their unceasing prayers and manifold works of mercy the countries in which they dwell, who regard some city of France as the cradle of their institute. So that ancient boast "Gesta Dei per Francos," seems quite true still. Dr. Hohn names but two congregations of sisters originating in the United States, the Sisters of St. Agnes, of Fond du Lac, Wis., and the Sisters of Kunegunda, Chicago. He might have remembered, among others, the Loretines and the Sisters of Nazareth, both of which congregations celebrated last year the centenary of their foundation in Kentucky.

Of the St. Vincent-on-Hudson Sisters of Charity Dr. Hohn says nothing. His book, indeed, seems to be intended chiefly for directors and confessors in the United Kingdom, as references to American foundations are very meagre. In another edition this omission should be supplied. W. D.

Philosophie und Theologie des Modernismus. Eine Erklärung des Lehrgehaltes der Enzyklika Pascendi, des Dekretes Lamentabili und des Eides wider den Modernismus. Von JULIUS BESSMER, S.J. St. Louis: Herder. \$2.20.

Der Modernismus. Dargestellt und gewürdigt von Dr. ANTON GISLER, Prof. der Dogmatik. 3 Auflage. New York: Benziger Bros. \$2.50.

Father Bessmer has given us in his extensive and valuable work a complete exposition of the philosophy and theology of Modernism. That this latest and most insidious heresy can justly be treated as a separate system is no longer to be denied. In its leading representatives, Loisy, LeRoy and Tyrrell, we can observe, in spite of their nebulous theories and the still more nebulous expression of them, certain clearly defined centres of thought which are the same in all the characteristic writings of their school. Grouping together these principles or theories we have a system of whose coherence the authors themselves may not always have been fully conscious, yet whose existence can not be doubted. True, it contains little that is original. Its leading ideas may be found in Protestant rationalism and in that higher criticism which is already far advanced in its progress towards atheism, and also in the so-called scientific monism, which is usually another form of pantheism. The originality of modernist teachers consisted mainly in their treacherous and hypocritical attempt to graft the new and monstrous heresy upon the Catholic Church.

Religious feeling, according to them, becomes our only guide. The power of attaining to a knowledge of God by intellectual processes, and of rising from a consideration of visible things to the invisible, is utterly denied. Since feeling is our only form of faith, it follows that there can no longer exist any reason for giving preference to a particular creed. The subjective feelings of Buddhist, Turk and Christian have the same value and are worthy of the same consideration. Christ is represented as a purely human being, often self-deceived, and even the existence of God becomes doubtful in certain moods of the soul. Thus only the frailest partition separates the new doctrine from outright atheism, into which it leads through its wide-open door.

The particular value of Father Bessmer's book is his orderly

method which permits no clause of this new heresy to go unchallenged. The first section of his work is devoted to an explanation of the Encyclical *Pascendi*. An opportunity is here afforded the author for a thorough exposition of agnosticism, immanentism and evolutionism, as exemplified in the modernistic creed. The second part, extending over four hundred pages, discusses paragraph by paragraph the important decree *Lamentabili sane exitu*, in which Pope Pius X has given the world a new syllabus. "The Syllabus of Pius X" it has properly been called. Finally the oath against Modernism receives the same systematic treatment as the foregoing parts.

If we recall the Holy Father's characterization of Modernism, as the synthesis of all the heresies which have infected the Church; and if we add, as well we may, that it contains, together with the errors of former times, the leading tenets of the Kantian philosophy and the Darwinian evolutionism, and reflects the many shades of vague pantheistic sentiment which ever recur in our literature, sociology and philosophy, we can realize of what value an authoritative, orderly and exhaustive work like that of Father Bessmer must be for the priest and Catholic student.

The second work to which we refer, that written by Dr. Gisler, slightly preceded the former in point of time, and differs from it completely in method. It is more popular and diffuse. The author's object was to select the salient characteristics of the new movement, and with these as his outline to fill in the picture with varying color and life. According to both authors the first impetus in the direction of Modernism was given by Americanism, in its influence upon the minds of certain European scholars. But while Father Bessmer gives to this consideration only a dozen lines at the beginning of his book, Dr. Gisler, whose work is of a more historical nature, has devoted to it an entire third of his volume. It is a question which we do not wish to discuss here.

Entering upon the subject of Modernism itself Dr. Gisler has unfolded a picture which reveals not only his learning as a philosopher and theologian, his wide research and erudition, but likewise his power as a literary artist. Most interesting for the student will be his lucid exposition and refutation of the Kantian philosophy, which played a most important part in the development of the latest heresy. The books of Father Bessmer and Dr. Gisler do not overlap each other, except in a few particulars, and each serves its own special purpose.

Heaven's Recent Wonders; or, the Work of Lourdes. From the French of DR. BOISSARIE. Authorized Translation by REV. C. VAN DER DONCKT. Second Edition. New York: Pustet & Co. \$1.50.

Not enough is made by the Catholic world of the cures wrought at Lourdes. They are among the most striking proofs of God's abiding presence in His Church. No time-worn documents need be searched and credited for the confirmation of the facts which have their living witnesses in every part of the earth. Of the thousand and more cures yearly wrought by our Lady of Lourdes in France and elsewhere only a limited number are set down in the annals of Lourdes, with the corroborative testimony of the highest medical authority. Sufficiently numerous, however, and beyond all cavil are the cases given, which have all been submitted to the most exacting scientific scrutiny, and special care has been taken to answer all objections arising from "suggestion" or similar natural explanations. Gaping wounds are seen to be healed up in an instant, and new skin covers them, broken bones are knit together in the passing of a second, tumors vanish and leave the body in its normal state, lungs in the last stages of consumptive decay are replaced by new tissue, paralytic limbs resume their functions. It is well for Catholics to arm themselves with these facts against the scepticism of our day, and the faithful should be made familiar with the unquestion-

able evidence of our Lady's supernatural intervention contained in this book. It is the fifth work upon Lourdes written by Dr. Boissarie, chief examiner of the sick at Lourdes since 1892, who has always been assisted in his labors by a corps of brilliant medical colleagues, and who can justly say in his own person, "I lived what I relate." J. H.

Das Aposteldekret. (Act XV, 28, 29). Seine Entstehung und Geltung in den ersten vier Jahrhunderten. Von KARL SIX, S. J. Innsbruck: Rauch.

Four years ago Father Fonck, now the Rector of the Biblical Institute, then Professor of New Testament Exegesis in the University of Innsbruck, inaugurated the publication of the Biblical-Patristic Seminar of that University with his own very useful contribution to the science of method, "Wissenschaftliches Arbeiten" (Rauch, 1908). We are now reviewing the fifth of that Seminar's publications. In 1909, Father Six won the Lackenbacher prize of the University of Vienna by his contribution upon the Apostolic decree of Acts XV. This contribution he has here worked over and prepared for press.

The purpose of the writer is clear and to the point,—not to say all that might be said about the decree, not, for instance, to make Paul's account of the Council of Jerusalem (Gal. ii) to tally with Luke's (Acts xv) nor yet to examine the standing and historicity of that Council,—but solely to explain the context of the Apostolic decree. No new theories are ventured on it. The literature of the subject is studied and correlated and the more or less certain conclusions of the safest and sanest exegetes are presented. He divides his monograph into two parts. In the first part he treats the origin of the decree: the occasion, meaning and purpose thereof (pp. 1-34); Old Testament reasons therefor (pp. 35-55); the historicity of the decree (pp. 56-81). In the second part the worth of the decree in the first four centuries is set forth (pp. 82-151).

The thoroughness of this study sets it on a par with Coppieters' article on the same subject in *Revue Biblique* (1907) pp. 31 and 218. WALTER DRUM, S. J.

De Ecclesia Christi, Vol. I et II. ANTONIUS STRAUB, S. J., Theologiae et Philosophiae Doctor, Theologiae in C. R. Universitate, Oenipontana Professor. Innsbruck: Felician Rauch (L. Pustet). American Agents, Fr. Pustet & Co. \$8.50 net.

Theological students of the late 80's and early 90's who sat at the feet of the amiable and scholarly "Pater" Straub, of the theological faculty of Innsbruck University, will hail with delight the appearance of this *opus magnum* of their revered master. Peculiar and personal reasons will impel them to welcome the two bulky volumes that make this latest treatise "De Ecclesia" an invaluable one. Yet we fear not to assert, that while affectionate memories may color the judgment of Father Straub's old pupils, these will find themselves in excellent company when they proclaim the work the most exhaustive exposition of Catholic doctrine regarding the Church of Christ and the peculiarly intricate and serious questions clustering about this section of Catholic theology.

Measured up to the standard of Palmieri's famous volume "De Romano Pontifice," which used to be the classic in theological schools, Father Straub's treatise is as an encyclopedia compared with a class manual. Its wealth of detail, its solidity and thoroughness of exhaustive argumentation, above all its profusion of scholarly references to patristic sources, make it a perfect storehouse of information for professors and students of the sacred science, as well as for all those who recognize the need to-day to be well-informed concerning the divinity of Christ's Church and the admirable prerogatives wherewith its Founder has crowned His visible representative in the earthly ruling of that Church.

Father Straub's excellent treatise has well been declared to be epoch-making in the development of a subject once scarcely more than touched upon in theological schools, but since the time of Melchior Cano and Bellarmine and the Protestant "Reformers" a topic of tensest interest to theologians. M. J. O'C.

Elements of Logic. By His Eminence CARDINAL MERCIER. Translated by EWAN MACPHERSON. New York: The Manhattanville Press.

This little book is a digest of Cardinal Mercier's well-known "Logique." The translator has shown wisdom in selecting the matter and rare ability in turning it into English. He has produced an excellent book of its class. But the class we fear, is not very exalted. At any rate we doubt about the utility of this volume as a text-book. It seems quite inadequate for any serious intellectual purpose. A student who uses it, will know a bit about logic but not much logic. He will moreover, miss the severe mental discipline, which is one of the chief benefits of a course in a science of this nature. But perhaps some teacher of an elementary course may find the volume directive. R. H. T.

The sale of the "Pioneer Priests of North America," by the Rev. T. J. Campbell, S. J., has been so great that the copies of the volume entitled "Among the Iroquois," which was the first of the series published, were exhausted at the beginning of the year. A revised and enlarged edition of it has been printed and will be ready for delivery in a few weeks. This issue is the sixth thousand. Price \$1.60, postage 20 cents. America Press, New York.

It is inconceivable how a woman can afflict the reading public with the story of "My Little Sister," as Elizabeth Robbins calls her most recent book. Its theme is offensive. It is nothing but the account of how an infamous procuress beguiled a silly and sensuous girl into a house of debauch, "the most infamous in Europe." What purpose can this kind of printed stuff serve, but to gratify with its shocking details the minds and imaginations which are already defiled? Will it warn any young feminine fool from these traps which she and all the world must know are set everywhere for the unwary? On the contrary, many a frivolous creature, both young and old, will gloat over the description of what goes on in the interior of these dens of vice. The book should never have been published. It will not help to save a single unfortunate from the disaster that it unwisely portrays. As has been often said in these pages, the only protection of purity is to distract or divert the mind and imagination from what is impure, and not to dwell upon it.

In the early editions of Dr. Maurice Francis Egan's "Everybody's Saint Francis," the author has marked the following errata, due to the difficulty caused by the various typewriters (foreign) he had to employ. People who know Dr. Egan's fine Chinese hand ("flytracks done over with a burnt match," the *New York Times* said), will sympathize with the typewriters. In the story of St. Francis and the doves, the adjective "Buono" is changed to "Buone." "Forty-fourth" has been transformed to "fortieth," and, worst of all, a note pointing out that St. Francis and St. Louis never met, but that St. Louis probably visited Brother Leo, is jumbled into a sentence in the text on page 153. The sentence should read, "Among the Mohammedans in Egypt, before the fall of Damietta," etc. Danish typewriters struggling with Dr. Egan's handwriting deserve all sympathy.

"La Iglesia Primitiva y el Catolicismo" is a well executed Spanish translation of the very valuable work of Mgr. Batiffol, "The Primitive Church and Catholicity," by Don Felipe Robles Dégano, Priest and Licentiate in Theology. Of Mgr. Batiffol's

book, Professor Harnack writes: "The author has done his Church a signal service; for scarcely could the demonstration be more competently made of the original identity of Christianity, Catholicism, and the Roman Primacy." The character, documents, constitution of early Christianity are lucidly and brilliantly examined down to the days of St. Cyprian inclusively. At the end is a summary of general conclusions and an exhaustive analytical index.

BOOKS RECEIVED

- The H. K. Fly Co., New York:**
Socialism Summed Up. By Morris Hillquit. \$1.00.
- The Macmillan Co., New York:**
Poor, Dear Margaret Kirby and Other Stories. By Kathleen Norris. \$1.30.
- The U. S. Catholic Historical Society, New York:**
Historical Records and Studies. Vol VI, Part II.
- German Publication:*
- Herdersche Verlagshandlung, St. Louis:**
Ethik Leitfaden der natürlich-vernünftigen Sittenlehre. Von Dr. Johann Ude. 85 cents.
- Spanish Publication:*
- B. Herder, St. Louis:**
La Iglesia Primitiva y el Catolicismo. Por Pedro Batifol. \$1.70.

EDUCATION

Two Suggestions of the Hanus Investigating Committee— Senator Beveridge on Free Text-Books—Marquette University College of Medicine

Amid the many critical reports upon the New York common school system submitted in connection with the Hanus investigation, of which mention was made in this column last week, one is specially worthy of notice. The experts to whose attention was referred the question of "The Quality of Classroom Instruction in the Local Schools," handled a practical phase of the general subject in a manner which appeals directly to the common sense of practical men and women. After all, the purpose originally intended in the common schools of the country was to secure for all suitable opportunity to obtain a thorough elementary education. The object first in the mind of the public to-day is the maintenance of satisfactory elementary schools. While other details of the schools—the fads so-called—receive more advertising than the routine activities of school work, the people have never allowed themselves to forget that this is the impelling motive inspiring the enormous amounts spent on the public schools.

As a writer in the New York *Sun*, January 31, well expresses it: "Practically all the criticism of 'fads and frills' has its origin not in the belief that they are objectionable or entirely useless, but in the belief that they absorb time and money and effort that should be devoted to improving the elementary schools. It is a popular opinion that the one essential thing wanted of the schools is not well done, which arouses resentment when other things are attempted."

The conclusions stated in the section of the Hanus report signed by Frank M. McMurry, of Teachers' College, Columbia University, a thoroughly competent authority on the subject of classroom instruction, appear to prove that popular opinion is not ill-founded here in New York. "According to the standards proposed for judging instruction," he says, "that now given in the New York City elementary schools is, in spite of many exceptions, on a low plane, poor in quality and discouraging for the future." And the gist of the trouble is freely conceded to lie precisely in the point long insisted upon by the conservative judgment of competent critics of the everlasting innovations and developments of the last twenty or thirty years.

Children are overburdened with too many studies, and it needed not the elaborate machinery of the committee now looking into the metropolitan school system to convince even the

man in the street that multiplication of studies is an evil. His common sense taught him that the folly of valuing schooling according to its superficial range or the number of studies which it comprises readily leads to the overtaking of a child's mental and physical strength while it prevents him from thoroughly mastering anything.

No wonder the section of the Hanus Committee delegated to study constructively the elementary school curriculum suggests the sweeping changes contained in its report. It names eight subjects which children should study and from which it is affirmed they will learn as much as if they spent their time over the thirteen subjects prescribed by the schools to-day. The committee thus defines the elementary school's purpose: "The years of elementary school life are the period for giving each child those elements of knowledge and experience which all children should have for functioning as intelligent members of society, regardless of sex, social position or prospective vocation. In other words, elementary schools should yield that common knowledge of facts, processes, meanings and ideals which are fundamental to whatever may follow in education or vocational participation. The elementary school curriculum should be adequately adapted for individual and communal needs, so that efficient citizenship may be instilled in the students."

There are some of us who will express regret that the committee, following the fashion of ponderous phrasing common with experts in every field to-day, should have voiced their findings in this involved manner. The thought is there, and for this we are grateful; the expression of the thought in simpler language they may not have deemed worthy of the occasion to which they sought to rise. Old timers would have been content to say that elementary school training is meant to ground a child thoroughly in the elements of knowledge and that school will do the best work to this purpose which most successfully teaches its pupils to read, write and speak the English language with accuracy; to perform easily and correctly the fundamental operations of arithmetic; to know the chief features of the physical and political geography of the world, and the outlines of history (in both these paying especial attention to our own country), to understand the principles of American government, national, state and municipal; and to know at least the meaning of the names of the principal sciences and their great laws. "Pupils thus taught," says an admirable editorial comment on the Hanus report in the New York *Tribune*, February 3, "are fitted in the best possible way to proceed with other studies in higher schools, or, if need be, to go directly into the industries of the world." To be sure a Catholic would require in addition a thorough instruction in the principles of religious faith and morals—but unfortunately this is a subject sedulously avoided by those preparing a curriculum for the common schools.

Another suggestion is made in the report on the curriculum which will awaken the self-complacency of the conservative critic. A longer recess at noon is urged, so that the children may have more time to digest their food; to recover from the strain of the morning's work and to play games under supervision. The committee would extend the noon recess from one hour to one hour and a half, and consequently school would be dismissed at 3.30 instead of at 3, as now. The writer confesses an inability to understand why the old fashion, to which this would be a reversion, ever lost caste among schoolmen. In the modern day when so much concern is manifested regarding healthful aid and helps for the growing child the advantages of the old practice ought to be easily recognized. With a period of relaxation from the strain of the schoolroom short, and filled with necessary activities, the tension developed during the morning's work is scarcely reduced before it is renewed.

The subject of free text-books for schools is one that recurs again and again in the legislatures of Western States. Ex-

Senator Beveridge, of Indiana, is quoted in advocacy of the measure, but his judgment is hardly such as to win the approbation of those keenest in urging the needed legislation. Ordinarily the charge is made that the free text-book measure is meant to add another burden to the already heavy responsibility weighing upon Catholics in their efforts to support their religious school system. Senator Beveridge, favoring free text-books, refuses to eliminate from consideration the parochial schools. He believes that, if free text-books are to be provided for school children, those who attend parochial schools are entitled to them as well as public school children. He declares himself in favor of "such legislation as will provide free text-books for all the school children of the State—for the parochial school children as well as for public school children." He adds: "I would make no distinction in this matter of free text-books. It would be unjust to supply them to one and not to the other. All school children should be treated alike."

Marquette University, Milwaukee, under the jurisdiction of the Jesuits, has secured control of the College of Physicians and Surgeons and of the Milwaukee Medical College, the former by purchase the latter by lease, and it has recently consolidated the two schools under its immediate control. The step was taken in order to enable the university to acquire its own medical, dental and pharmacy departments and to grade its medical course in complete accordance with the lately announced requirements of the American Medical Association. In its lease of the old Milwaukee Medical School are included Trinity Hospital and the excellent training school for nurses attached to that institution. The newly merged colleges will hereafter be known under the name of the Marquette University School of Medicine. A complete reorganization of the medical faculty is now in progress and three full-time professorships have already been filled.

M. J. O'C.

SOCIOLOGY

Eugenics in History

Sometimes one asks why we have not more to say on Eugenics. The answer is very simple. No one, unless depraved, cares to dwell upon unpleasant matters, and the matter of Eugenics is very unpleasant. On the other hand Eugenism requires, as a system, if system it can be called, no refutation. It has only to be proposed by its promoters, and immediately every right minded person sees that it demands the violation of the most sacred rights of the individual, that it ignores the spiritual in man, that it flouts God, the Creator, and the destiny He has assigned to man, His creature, and that, should it be carried out in practice, it would subject the citizens of this free country to a more frightful tyranny than the world have ever seen. Eugenists have but one argument in favor of their revolting proposals, the improvement of the race which, they pretend, would be the certain result. Let us see whether history justifies their assumption.

Greece is a very small country. Nevertheless no country, perhaps, has given more lessons to the world in politics, morals, letters and art; and this, by the way, is a great reason for the retention in our schools of Greek studies. The wisdom of the Greeks was proverbial; and to lose this because boys do not like the looks of the Greek alphabet, would be a misfortune the world could ill afford to suffer. Among the Grecian people the Spartans practiced eugenics very systematically. Parental rights, the family, the sacredness of life, modesty, all were sacrificed in order to insure a physically perfect race. The first result to be noticed is that the Spartan system did not develop the mind. In literature we have the Dorian lyric poetry, in its foundation devoted to public worship and civic festivals, but Pindar was nourished in despised Bœotia. The literature of Greece was chiefly

Athenian, and Athens paid little attention to Spartan eugenics. We find the same contrasts in art. Modern research finds, indeed, treasures in the Spartan territory, but for the most part they antedate Lycurgus. As Thucydides says, "were the city of Sparta deserted and nothing left but the temples and the ground plan, distant ages would hardly believe the power of the Lacedæmonians to have been equal to their fame." Neither in architecture, nor in sculpture, nor in painting has Sparta left a name. For these we must again go to those Grecian communities which grew up under a system far from Spartan. So too is it with oratory, with all that belongs to culture.

But one will say the Spartan method developed a race of heroes. This is the popular belief, and inasmuch as it assumes that the Spartans were heroes beyond all other Greeks, it is a false one. The Spartans held the chief place at Thermopylæ and Platea; but Marathon and Salamis were the great victories in the Persian wars, and in them Sparta had no share. Pausanias, the Spartan, obtained command of the allied fleets after Platea, but the glory was won by the Athenians after he and the other Peloponnesians had withdrawn. If Sparta rose to a brief triumph in the conquest of Athens when Alcibiades and such as he, had succeeded to Pericles, it was only to fall before the Thebans and then to pass under the Macedonian yoke.

Some may say that the failure of Sparta was due to abandonment of the Spartan system. In the first place this is only an assertion. Secondly even though the system was gradually abandoned it should have laid the foundation of a race so vigorous as to retain its force long after the system itself began to decline. That it did not is only a proof that the system, clearly unnatural, was also inefficacious. This being so we ask: what are the modern Spartans or Eugenists aiming at? Are they willing to sacrifice letters, art, culture of every kind to the possibility of obtaining a brawn and sinew that never can compete with intellect even in those fields where physical strength appears to the best advantage? They may answer that in this twentieth century those things are assured. If they venture upon such an assertion it is because they are more than bold in their ignorance. Culture to-day is not only degraded, but is also declining in what may be called its mere mechanical skill. We have not one to write a great novel, or a great poem, or a great drama, or a great opera, or to paint a great picture, or to model a great piece of sculpture, or to build a great pile; and so our writers give us the short story, magazine poetry, Broadway successes, musical comedies, they avoid commonplace in painting and sculpture only to fall into the fantastic, and architecture is found to consist in taking bits here and there from the masterpieces of antiquity and in marring them in the taking.

We all know that excessive athletics are ruining learning in college and university. The college athlete distinguishes himself in after life sometimes, he even gets his name into the papers; but not for scholarship. Has it ever occurred to Eugenists that brilliant imagination, profound intellect, the most wonderful technical skill are often found in such bodies as they, with their system, would not allow to come into the world?

H. W.

ECCLESIASTICAL NEWS

A rare tribute of reverence and admiration was that recently paid to the Metropolitan of St. Paul, Minn. For some time back a committee has been quietly working among the citizens of that city, irrespective of class or creed, to secure a substantial sum to be presented to Archbishop Ireland in order to assist him in completing the dome of his magnificent new cathedral. On the last Saturday of January in this year the committee was able publicly to announce the end of its self-imposed task and formally to hand over to his Grace cash and pledges to the amount of \$100,000. That evening the members of the committee assembled in the Archbishop's residence and presented the testi-

monial. The feature of the simple and informal ceremony was the address made by Colonel Paul Doty, chairman of the citizens' committee, and it is a genuine pleasure to quote his remarks: "In the presentation of the dome fund," said Colonel Doty, "I wish to express, on behalf of the citizens of St. Paul, the spontaneous desire that has made possible this gift. It is a token of the reverence we have for you. Many who have contributed to this fund know you. Many you know. They have thought of the good you have done for St. Paul, for the State and the Nation. They have the highest regard for your worth. They realize that in a time of unrest it is good that they may turn to you for inspiration.

"Not all who have donated to this fund are of one faith, but, regardless of that fact, we wanted to have some part in the erection of this magnificent Cathedral. The donation I offer represents cash subscribed, credit and pledges to the sum of \$100,000. It comes not from the rich, nor from the poor, but from all in St. Paul who know and like you, and wish to see the Cathedral assured.

"Some of the donations have been only a dollar. A few have been as much as \$2,500. Money, however, is not to be considered when the sentiment of the gift is at stake. We trust that your life will be spared to see this noble work accomplished, and that you may see the realization of your fondest hope."

The following is a translation of the decree forbidding the use of moving pictures in churches which has been issued by the Consistorial Congregation and published in the *Acta Apostolica Sedis*: "Not unfrequently has it occurred within recent years that scenic representations by means of cinematographs and luminous projections have been held in churches. Although this has been done with the pious wish of helping in the religious instruction of the faithful, dangers and inconveniences have, as is known, arisen in connection with it. A number of bishops have, therefore, inquired of the Holy See whether the practice can be tolerated or should be suppressed, and the question was laid before the Most Eminent Fathers of the Consistorial Congregation. As churches dedicated to God, in which the Divine Mysteries are celebrated and the faithful encouraged to apply their minds to heavenly and supernatural considerations, should not be turned to other uses and particularly to scenic representations, pious and respectable though they may be, it was decided by the Fathers of the Congregation that all kinds of cinematograph projections in the churches should be entirely prohibited. Our Holy Father, Pope Pius X, has approved and confirmed the opinion of the Most Eminent Fathers and has ordered the publication of this general decree, forbidding such things to be done in churches, everything whatsoever to the contrary notwithstanding."

Our well edited contemporary the *Sacred Heart Review*, of Boston, is celebrating very fittingly its twenty-fifth birthday by undertaking to provide the funds for erection of the \$25,000 high altar of the Sacred Heart which is to stand in the new Basilica of the Holy Cross at Rome. This is the church, it will be recalled, that Pope Pius X is building to commemorate the victory of the Emperor Constantine over Maxentius sixteen hundred years ago, a triumph which was followed in 313 by the Edict of Milan. A first instalment of \$3,115, already contributed for this worthy object by the *Review's* readers and friends, has recently been sent to the Holy Father. It would be gratifying to see the entire amount raised at the latest by the year's end.

The *Pilgrim of Our Lady of Martyrs*, a quarterly magazine published in the interests of the Shrine of the Martyrs at Auriesville, New York, enters upon its thirtieth year with the January issue of the current twelvemonth. The new number has an

improved cover design and has enlarged its scope so as to embrace the interests of the Sodality of the Blessed Virgin and the Bona Mors Confraternity. This year for the first time the *Pilgrim* is issued from Woodstock College, Maryland, instead of New York where it has been published for so many years. The present number shows a decided improvement over previous ones. The energetic and zealous editor, the Rev. John Scully, S.J., has wisely requisitioned some of the talent near at hand in the Woodstock Seminary of the Jesuits with happy results. Father Drum, the distinguished professor of Holy Scripture and Oriental Languages, writes an instructive and devotional article on the "Songs of Israel," and there is the promise of other articles from the same pen. Father Fisher contributes an appropriate paper on "Our Lady of Sorrows," and Father Earls adorns a page with a sweet religious poem. If the *Pilgrim* keeps up the high standard it has set for itself in the January number and does not hide its luminosity under the proverbial bushel, it should, with its modest subscription of fifty cents a year, enroll a large number on its reading list and do a world of good in a field that is peculiarly its own.

The editorial fraternity of the Catholic press now has a representative in the Sacred College in the person of Cardinal Charles De Hornig, Bishop of Veszprem, Hungary, who was created at the consistory of December 2, 1912. Cardinal De Hornig was for eight years editor of the review *Religio*, during the time he was a professor in the Royal University of Budapest. He was born in Budapest, August 10, 1840, of an illustrious Hungarian family and was ordained priest in 1862. In 1870 he was secretary to Cardinal Simor at the Vatican Council, and in 1878 was made Canon and Chancellor of the Primate's See of Hungary. Four years later he was chosen Councillor of the Minister of Public Worship and Education. Veszprem has a Catholic population of 600,000, and he was elevated to its see on July 1, 1888. His name is on the membership list of all the scientific and charitable organizations in Hungary.

Statistics of the condition of Catholicity in Denmark for 1912 (October 1, 1911, to October 1, 1912), as compared with the previous year give the following figures: Number of Catholics, (1911), 8,782 (Born Catholic); 10,000 (Poles); total, 18,782. (1912), 10,031 (Born Catholic); 14,000 (Poles); total, 24,031. Baptized, (1911), 532; (1912), 617. First Communion, (1911), 330; (1912), 350. Communion, (1911), 245,870; (1912), 251,042. Marriages, (1911), 168; (1912), 191. Burials, (1911), 137; (1912), 182. Converts, (1911), 170; (1912), 258. School children, (1911), 2,082; (1912), 2,242. There are 59 churches and chapels in Denmark, in which 400 Masses and sermons for the benefit of the Poles in Denmark were given.

In a timely and instructive pastoral, Bishop Corbett, of Crookston, Minn., addresses his flock on social unrest and its cure. He dwells on the dangers lurking in current theories respecting labor and capital and appeals to workingmen not to be led astray by those who hate the Catholic Church. The Catholic Church, the truest friend of the workingman, says Bishop Corbett, possesses the sovereign remedy for the prevalent social discontent in promoting the betterment of the world by the law of Christ. No love but the love of Christ, as preached by the Catholic Church, can drive the greed out of men and make them deal with temporal goods unselfishly.

PULPIT, PRESS AND PLATFORM

John Edgar Chamberlain, writing in the *Evening Mail*, of February 5, gives the following impression of "The Dynamic Philosopher" Bergson:

"Bergson's French style is greatly admired. People listen to his abstruse deliverances as if they were hearing a fairy story. It is not to be supposed that many understand him. As an example of his style, let us take an important passage, carefully translated into English, from Bergson's 'Introduction to Metaphysics':

"Isolate from the totality of interior life that psychical entity which I call a simple sensation. So long as I study it, I suppose that it remains constant. If I notice any change in it, I should say that it was not a single sensation, but several successive sensations, and I should then transfer to each of these successive sensations the immutability that I first attributed to the total sensation. In any case, I can, by pushing the analysis far enough, always manage to arrive at elements which I agree to consider immutable. Then, and then only, shall I find the solid basis of operations which science needs for its own proper development."

"It really does not mean very much. Bergson, in his philosophical discussions, is a juggler tossing balls, and he can always keep three of them in the air. He is a master of philosophical acrobatics. By tossing the balls high and fast he reduces all things to an uncertainty, and then holds out to us a hope that there may be certainty because there is so much uncertainty! This is the sum and substance of his philosophy.

"There is no sure ground for reason—therefore, there must be intuition. 'The truth,' Bergson says, 'can be grasped by that intellectual sympathy which we call intuition.' Intellectual sympathy is a fine thing, is it not? What could possibly be more attractive?"

"Bergson is the philosopher of the 'moving continuity of reality,' and to the thousands who hear his glittering phrases, in the midst of much incidental golden utterance which they do not understand at all, he is one who is conducting the human mind back to the supernatural through the hopeless mazes of negation."

OBITUARY

Rev. Philip de Carrière, S.J., died at St. Stanislaus Novitiate, Macon, Ga., January 27, in the eighty-eighth year of his age and the sixty-ninth of his religious life. Born in Toulouse, France, 1825, of noble lineage, he entered the Society of Jesus 1844, and in 1848, with a band of other exiles of the Revolution, set out for the United States, landing at New Orleans on Christmas Eve, after a voyage of seventy days. Outside of the periods devoted to ecclesiastical studies, he taught thirty-six years in the classrooms of the New Orleans province, served through a dozen epidemics, made missionary and educational excursions during vacations to Cuba and various districts of the South, gave retreats in English, French, Spanish and Italian, and in 1890, when two Fathers had succumbed to the plague in Tampa, volunteered for the service in that district, where he remained in active duty for twelve years. His mastery of languages rendered him exceptionally efficient among the polyglot population of Tampa and its environs. He worked chiefly among the poor, but his overflowing sympathy and untiring zeal, and childlike sincerity of character, gave him an extraordinary influence over souls of every class and station and won him a general reputation for sanctity. Living in retirement at Macon during the last decade, he gave spiritual direction to many who sought him for that purpose, and through numerous letters, continued to the last to direct souls in many parts of the world. He was the last of the great French pioneers of the South and was worthy of their best traditions.

Franz Xaver, Cardinal Nagl, Prince Archbishop of Vienna, died on February 4, after a lingering illness. He had been

raised to the cardinalate November 27, 1911, and was greatly esteemed by his people. At the announcement of his death the Austrian press dedicated to his memory the highest tributes of praise and veneration. He was born at Vienna, November 26, 1855. His academic studies were made at Krems and Seitenstetten, and his theological training was given him at St. Pölten. On July 14, 1878, he was ordained to the priesthood. After having served as curate at Amstetten until 1882, he was called to the Frintaneum at Vienna, and then as chaplain to the Anima in Rome, continuing his studies and receiving new scholastic and academic distinctions. In 1883 he returned to St. Pölten as professor of exegesis. In 1885 he was honored with an appointment as imperial and royal court chaplain, and in 1887 was made spiritual director of the Augustinum at Vienna. Thence he was promoted by the Emperor to the post of Rector of the ambassadorial church at Rome, S. Maria dell' Anima Teutonicorum. A history of this church, compiled from original documents, was written by him on the occasion of the fifth centenary of its foundation. In March, 1902, he was consecrated Bishop for Triest-Capo d'Istria, where all his tact and zeal were needed to conciliate the two conflicting national elements in his diocese, the Italian and Slovenian. Seven years later he was called back to Vienna and received the important and responsible position of coadjutor to Cardinal Gruscha, with the right of succession as Archbishop of Vienna. The death of the Cardinal occurred in 1911, and Archbishop Nagl shortly after his accession to the new dignity was likewise honored with the cardinalate.

Rev. Matthew McDonald, S.J., died on February 7, at Long Island Hospital, Boston, where he had been chaplain for seven years. He was born in Boston, January 14, 1841, and after attending the Brimmer School entered Harvard Medical School and took his degree in medicine in 1868. He practised as a physician in Chicago for some time, and then deciding to enter the priesthood he was ordained at St. Joseph's Seminary, Troy, N. Y., in 1874. He was in Malden, Mass., until Dec. 31, 1881, when he entered the Novitiate of the Society of Jesus, at Frederick, Md. In 1884 he was appointed a member of the Missionary Band. During the eight years of service in giving Missions he made many converts by his sincere and forcible sermons.

Mother Gertrude, one of the founders and first prioress of the Carmelite Convent in Philadelphia, died there, on February, 7, after a long illness. Her father was James A. McMaster, for a long time editor of *The Freeman's Journal*. The Philadelphia Carmel, of which she was the head, was established in 1902.

LETTERS TO THE EDITOR

The Ideal Catechism

To the Editor of AMERICA:

My attention was called in a particular manner to the letter of Father Brady, found in your last issue, concerning "The Ideal Catechism." From his words, it is manifest he realizes that it is "difficult to write a catechism pleasing to every catechist," and also that "with many it seems constitutional to complain of everything under the sun." His experience with catechism classes and his conviction regarding the perfection of the Baltimore Catechism is interesting, although strictly personal.

Few if any would deny Father Brady's assertion that the Baltimore Catechism is theologically correct. All perhaps would agree that it is not wanting in the use of technical terms, and that its questions and answers give "ample scope for explanation and illustration on the part of the catechist." Every cate-

chetical teacher of theology, in as far as he is proficient joins in deploring all "crude and inartistic, not to say unscholarly attempts . . . to achieve simplicity," and commends elegance of diction and scholarly accuracy of statement.

That "the definition of venial sin is the clumsiest answer in the Baltimore Catechism," and that "the lessons on the Church and the First Commandment of God could be greatly improved, as well as some others, without interfering with the substantial excellence of the work," is an opinion generally held; and it is difficult to conceive how any person who really believes thus can consistently object to this improvement being made as soon as possible.

That great "good could be accomplished by the use of a common Catechism, translated idiomatically into all languages," especially here "in the United States, where Catholics of every nation mingle in such intimate relation" is manifest. Here is a work which will never be done unless it is attempted out of zeal for the Church of Christ.

There are some statements in this letter, however, which may be reasonably questioned as to their accuracy, and which seem unjust, although no doubt unintentionally so, to those who are laboring with their best effort to improve the work of catechetical teaching and to increase its good results.

In many respects, the Baltimore Catechism is worthy of the highest commendation. To say this is only to repeat the general opinion of those who are most competent to judge. Can it be truthfully said, however, that its language is invariably elegant, or even as elegant as is desirable? I have heard many, who were very favorably inclined toward this Catechism, criticize its lack of logical sequence in the presentation of subject matter; its occasional lack of clearness coming from a defective use of pronouns; its frequently occurring indefinite questions, and its many answers which are loose from faulty construction and profuse in information that is not asked for. If this Catechism is "sufficiently simple in the hands of a competent teacher"; then, judging from those who have studied it, our teachers have been lamentably and to a great degree universally incompetent. It is very often stated as a fact by those who are in excellent positions to decide, that our Catholic lay-people taken as a class have not grasped the truths of their holy Religion with a mastery which enables them to give an intelligent explanation of the doctrines they believe. Many of them are well informed on subjects of secular interest, but pitifully ignorant of Catholic teaching. The generality of teachers whom I have heard express their opinion relative to the simplicity of the Baltimore Catechism, have been decidedly adverse in their criticism, and very few of them have been so successful in teaching as to declare that this Catechism was easy for the children to memorize. From the parents, I have heard as an almost continuous wail, that the memorizing of this catechism was nearly impossible.

As to technical terms, there is surely an abundance. Are there not too many? In the science of Christian Doctrine, as in every other science, certain technical terms are required; but these terms are practically useless unless the idea which they express is grasped by the one who is studying them. It has often been stated that there are in the Baltimore Catechism many technical terms which are not really necessary and which could be expressed better in other words that would be more intelligible to children. It is true too great care cannot be taken in selecting the words and phrases contained in the answers of our catechism. Take for instance, the simplified answer, "a venial sin is a slight offence against the law of God." Is this all that should be desired? Do not children generally misunderstand "slight" to mean something of insignificant importance, and hence something unworthy of serious consideration? This often has a dire effect in after years. Carelessness about slight offences, often leads to those which are greater. Moreover, the meaning of the expression, "offence against the law" is difficult

for many children to understand. Their minds can easily grasp what it means to offend a person, what it means wilfully to disobey God, and hence what it means to commit an actual sin. Then after they have been made to see that some actual sins are greater while others are lesser, they can easily be taught that a lesser actual sin is a venial sin. Is there not here a sufficiency of technical terms and at the same time a simplicity of expression which makes it easy to memorize, to understand, and to explain the question and answer? There seems to be no just cause for objecting to the remedying of defects found in our Catechism of Christian Doctrine.

It would undoubtedly cause in time a change of text-books; and a change of "text-books during the course of a child's mental development" is often very undesirable. Still text-books can be and should be improved to the utmost, and the catechism is no exception to the rule. It was compiled over twenty-five years ago, in a comparatively short space of time, and under conditions not most favorable for perfection. The various doctrines which it teaches are undoubtedly the same, but our understanding of these has grown, and their relative importance when compared with our changed mode of life is in many cases different, and moreover our manner of expressing these truths intelligibly to others has changed and is daily changing with the language which we use. Revision of the catechism, therefore, is a necessity in order to keep it rightly adapted to the ones for whom it is compiled.

The better this catechism is, the better will be the results accomplished by even the best of teachers. Hence if we are really endeavoring to do the best possible work in teaching Christian Doctrine, we shall seek and invariably use the best Catechisms available; and we shall eagerly welcome any real improvements that may be made even by others. We should do more than welcome at its true value their every improvement, we should restrain ourselves from all childish murmuring and unreasonable complaint, such as is unbecoming to our age and station, and we should wisely and heartily give every encouragement and help within our power. Those who are devoting their time and labor to this task, realize most thoroughly the difficulty of their work, the insignificance of its earthly remuneration, and the adverse criticism and even censure which they will receive when it is completed; and yet they feel confident that by their persistent endeavor they are helping on a work which is fast assuming definite form and nearing greater perfection. Why do we not take their catechisms, therefore, and, in a spirit of kindly helpfulness, mark the changes which we would suggest, and thus give them the benefit of our education, experience and judgment? Instead of complaining of their over-zeal, could not we become more zealous and help to render their efforts more prolific of good by praying God to direct and assist them? Such a course of action would certainly be in complete harmony with our profession of Catholicity.

(REV.) PATRICK J. SLOAN.

Syracuse, N. Y., February 3.

To the Editor of AMERICA:

I think I should say something in commendation of the letter of the Rev. B. M. O'Boylan, P.R., of Newark, Ohio, published in AMERICA, for it contains the soberest and most common-sense views for the religious education of young children I have ever seen in print. You are right, the plain old catechism and hymns of our early days strike root into the soil, which remains there, and even if we fall apart in the struggle of life, brings fruit in the end and we finish *fortes in fide*. My old friend Bishop Healy of Portland carried the catechism which he studied at Holy Cross in 1846, during his whole life, and willed to have it buried with him. *Adjuvet Deus*.

GEORGE H. LLOYD.

Boston, January 31.

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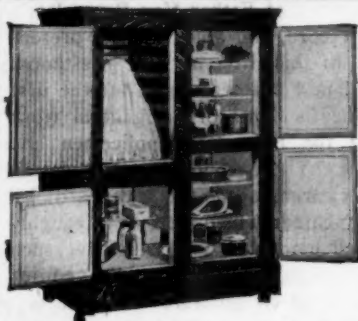
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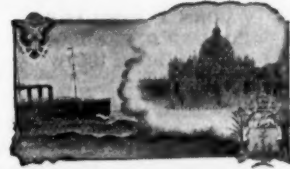
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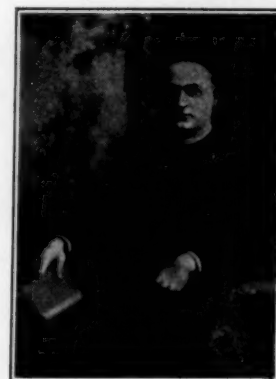
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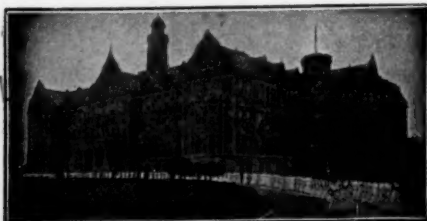
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